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Cum privilegio.
1562.

The contents of the boke.

1 The confession of the Christian faith.
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3 The assemblie of the ministerie euery Thursday.
4 An order for the interpretation of the Scriptures, and answering of doutes, obserued euery Munday.
5 A confession of our sinnes vsed before the sermone.
6 A generall prayer after the sermõ for the whole estate of Christes Church.
7 Other sortes of prayer to be vsed after the sermon the Sonday, and day of publicke prayer.
8 The ministration of Baptisme, and the Lordes Supper.
9 The forme of Mariage, the visitacion of the sicke, and the maner of burial.
10 An order of Ecclesiasticall discipline.

which are made in the English congregation at Geneua.

BELEUE and confesse my Lord God eternall, infinite, vnmeasurable, incomprehensible and inuisible, one in substance & three in persõe, Father Sone and holie Gost, who by his almightie power & wisdome hath not onelie of nothig created heauẽ, earth and all things therein contained, and man after his owne image, that he might in him be glorified, but also by his fatherlie prudẽce gouerneth, mainteineth and preserueth the same, according to the purpose of his will.

I beleue in God the Father almightie, maker of heauen & earth.

And in Jesus Christ his onelie Soune, our Lord.

I Beleue also and cõfesse Jesus Christ the onely Sauiour and Messias, who being equale with God, made him self of no reputation, but toke on him the shape of a seruant, and became man in all thinges lyke vnto vs (sinne except) to assure vs of mercie and forgiuenes. For when through our father Adams transgression we were become children of perdition, there was no meanes to bring vs from that yoke of sinne and damnation, bot onely Jesus Christ our Lord: who giuing vs that by grace, which was his by nature, made vs through faith ẏ children of God, who when the fulnes of tyme was come, was conceiued by the power of the holie Gost, borne of ẏ virgine Marie according to the flesh and preached

which was conceiued by the holie Gost borne of the virgine Marie.

ched in earth the Gospell of saluation, till at length, by tyrannie of the Priests, he was giltles cõdẽned vnder Pontius Pilate, then president of Jurie, & moste slanderously hanged on the crosse betwene two theues as a notorious trespasser, where taking vpone him the punishmẽt of our sinnes, he deliuered vs from the curse of the Law.

Suffred vnder Pontius Pilate, was crucified, dead & buryed.

And forasmuche as he, being one lie God, colde not feele death, nether being onely man, colde ouercome death, he ioyned bothe together, and suffred his humanitie to be punished with moste cruell death, feling in him selfe the angre and seuere iudgemẽt of God, euen as if he had bene in the extreme torments of hel, and therefore cryed w a loude voice. My

He descended into hel.

God, my God, why hast thou forsaken me? Thus of his free mercie without compulsion, he offred vp him selfe as the onelie sacrifice to purge the sinnes of all the world, so that all other sacrifices for sine are blasphemous & derogate frō ỹ sufficiencie hereof. The which death, albeit it did sufficiently reconcile vs to God, yet the Scriptures cōmunely do attribute our regeneration to his resurrection. For as by rising againe from the graue the third day, he conquered death, euen so the victorie of our faith standeth in his resurrectiō: and therefore without ỹ one we can not fele the benefite of the other. For as by death sinne was taken away, so our righteousnes was restored by his resurrectiō. And because he wolde accōplish

The third day he rose againe frō death

all

all things, and take possession for vs in his kingdome, he ascended into heauen to enlarge that same kingdome by the abundant power of his Spirit, by whome we are moste assured of his continuall intercession towarde God the father for vs. And although he be in heauen, as touching his corporall presence, where the Father hathe now set him at his right hand, committing vnto him the administration of all things, as well in heauen aboue, as in the earth beneth, yet is he present w vs his members, euen to the end of the worlde, in preseruing and gouerning vs with his effectuall power and grace, who (when all things are fulfilled, which God hathe spoken by the mouth of all his Prophetes since the worlde

He ascended into heauen.

And sitteth at the right hand of God the Father almyghtie.

From thence shall he come to iudge the quicke and the dead.

began) will come in the same visible forme, in the which he ascended w̄ an vnspeakeable maiestie, power and companie to separate the lambes from the goates, the elect from the reprobate: so that none, whether he be aliue thē, or dead before, shal escape his iudgement.

I beleue in the holie Gost.

Moreouer, I beleue and cōfesse the holie Gost, God equall with the Father and the Sonne, who regenerateth and sanctifieth vs, ruleth and guideth vs into all trueth, ꝑsuading most assuredly in our consciences, that we be the children of God, brethren to Jesus Christ, and fellow heires with him of life euerlastīg, yet not withstāding it is not sufficient to beleue that God is omnipotent, and mercifull, ẏ Christ

hathe

hathe made satisfaction; or ỹ the holie Gost hathe his power & effect, except we do applie the same benefites to our selues which are Gods elect.

I beleue therefore and cõfesse one onelie Church, which (as members of Jesus Christ ỹ onely head thereof) cõsent in faith, hope and charitie, vsing the giftes of God, whether they be temporall or spirituall, to the profite and furtherance of the same, which Church is not sene to mans eye; but onelie knowen to God, who of thee lost sonnes of Adame, hathe ordeined some as vessels of wrath to damnation, and hathe chosen others, as vessels of his mercy, to be saued: ỹ which also i due time, he calleth to integritie of life and godlie conuersation, to make them

The holie catholicke Church, the communion of Saintes.

a glorious Church to him selfe.
But that Church which is v
sible and sene to the eye, hath th
tokens, or markes, whereby
may be knowen. First the wor
of God conteined in the olde an
newe Testament, which as it
aboue thee autoritie of the san
Church, and onelie sufficient
instruct vs in all things, conce
ning saluation: so is it left for a
degrees of men, to read and v
derstād. For without this wor
nether Church, councile, or dec
can establish any point touchin
saluation.

The second is the holie Sacr
ments, to wit, of Baptisme an
the Lords Supper, which S
craments Christ hathe left vn
vs, as holie signes, and seales
Gods promises. For as by Ba
tisin

tisme, once receiued, is signified ẏ we (aswell infants, as otheres of age and discretion) being strãgers from God by originall sinne are receiued into his familie and congregation, with full assurãce, that although this roote of sine lie hid in vs, yet to the elect it shall not be imputed: so thee Supper declareth, that God, as a moste prouident Father, doeth not onelie fede our bodies, but also spiritually nourish our soules with ẏ graces & benefites of Jesus Christ (which the Scripture calleth eating of his flesh, and drinking of his blood) nether must we in the administration of these Sacraments followe mans phantasie; but as Christe him selfe hathe ordeined, so must they be ministred: and by suche as by ordinarie vo-

cation are thereunto called. Th
refore whosoeuer reuerueth an
worshippeth these Sacrament
or contrariwise cõtemneth the
in time & place, procureth to hi
self damnation.

The third marke of this Churc
is ecclesiasticall discipline, whi
standeth in admonition, and co
rection of fautes. The finall en
whereof is excõmunicatiõ by th
cõsent of the Church determine
if ỳ offender be obstinat. And b
sides this ecclesiastical disciplin
I acknowledge to belong to th
Church a politicall Magistrat
who ministreth to euery man i
stice, defending the good and p
nishing the euill. To whome w
must rendre honor and obedien
in all things, which are not co
trarie to the worde of God.

A

And as Moses, Ezechias, Iosias, and other godlie rulers purged the Church of God frome superstition, and idolatrie, so the defense of Christs Church appertaineth to the Christian Magistrates, against all idolaters and heretikes, as papists, anabaptists, with such like limes of Antichrist to roote out all doctrine of deuils and men, as the masse, purgatorie, Limbus patrum, prayer to saintes, and for the dead, frewil, distinction of meates, apperell and dayes, vowes of single life, presence at idol seruice, mãs, merits, with suche like, which drawe vs from ỳ societie of Christs Church, wherein standeth onelie remissiõ of sinnes, purchased by Christes blood, to all them ỳ beleue, whether they be Iewes, or Gentiles,

The forgiuenes of sinnes.

and lead vs to vaine confidence
creatures, and trust in our p
imaginations. The punishme
whereof, although God ofte tim
differeth in this life, yet after
generall resurrection, when o
soules & bodies shall rise aga
to immortalitie, they shalbe da
ned to vnquenchable fyre, & th
ye, which haue forsaken all w
wisdome to cleane vnto. Th
shall heare ye ioyfull voice. Co
ye blessed of my Father, inheri
ye kingdome prepared for y
from the beginning of the wor
and so shall go triumphing wi
him, in bodie & soule, to remai
euerlastingly in glorie, where
shall se God face to face, and s
no more nede one to instruct an
ther: for we shall all knowe h
from thee highest to the lowe

The resurrection of the bodie.

And life euerlasting.

to whome with the Sonne & the holie Goſt be all praiſe, honor and glorie now and euer.

So be it.

Of the miniſters and their election.

* * *

What things are chiefly required in the miniſters.

ET the Church firſt diligently conſider the miniſter, whiche is to be choſen, be not

founde culpable of any suche fa
tes, which saint Paule repreh
deth in a man of that vocatio
but contrariwise, indued wt suc
vertues, ỹ he may be able to v
dertake his charge, and deliger
lie execute the same. Secondl
that he distribute faithfully th
worde of God, and minister t
Sacramẽts syncerely, euer car
full not onely to teache his floc
publickly, but also priuatly to a
monish them, remẽbring alwa
es, ỹ if any thing perish throu
his default, the Lord will requ
it at his handes.

Of their office and duetie.

BEcause the charge of ỹ wo
rde of God is of greater i
portance, then that any man
able

able to dispense therewith: and
sainct Paule exhorteth to esteme
them, as ministers of Christ, and
disposers of Gods mysteries, not
lords, or rulers, as sainct Peter, sa
ith, ouer the flocke, therefore the
Pastors or Ministers chiefe office
standeth in preaching the worde
of God, and ministring the Sa-
craments, so that in cõsolations,
iudgements, elections and other
politicall affaires his counsel, ra-
ther then autoritie taketh place.
And if so be the Congregation v-
pon iuste cause agree to excommu-
nicate, then it belongeth to thee
Minister, according to their ge-
nerall determination to pronoũce
the sẽtence, to ỹ end that all things
may be done orderlie and with-
out confusion.

1. Cor. 9. Act. 6. Luk 12. 2
1. Cor. 4 2. Cor. 4 3
1. Pete 5. 2. Cor. 1. Matt. 20 4
Mat. 26. 28. Mal. 2. 1. Pet. 4
Act. 3. & 16.
1. Cor. 1. 15. 5
Act. 20. 2. Cor. 14 6
1. Cor. 5. 7
1. Cor. 14.

The maner of electing the Postors or Ministers.

The Ministers and Elders at suche time, as there wanteth a Minister, assemble ẏ whole Congregation, exhorting them
1 Act. 11. and 14. Tit. 1. to aduise and consider who may best serue ĩ that roume and office. And if there be choise, ẏ Church appoint two or thre vpone some certeine day to be examined by ẏ Ministers and Elders.

First, as touching their doctri-
2 2. Tim. 3 Tit. 1. ne, whether he that shulde be minister, haue good & sounde knowledge in the holie Scriptures, & fit and apt giftes to cõmunicate the same to the edification of the people. For ẏ triall whereof, they propose him a theame, or text to

be

be treated priuatly, whereby his habilitie may the more manifestlie appeare vnto them.

Secondly, they inquire of his life and conuersation, if he haue in times past liued without sclãder, & gouerned him selfe in suche sorte as the worde of God hathe not heard euill, or bene sclandred through his occasion, which being seuerally done, they signifie vnto the Congregatiõ whose giftes they finde moste mete, & profitable for that ministerie: appointing also by a general cõsent eight dayes at the least, that euery mã may diligently inquire of his life and maners. 1 Rom. 2. Iam. 1. 1. Sam. 2 1. Tim. 3

At the which time, the minister exhorteth them to humble themselues to God, by fasting & prayer, that bothe their election may

Act. 13. & 14. Luk 3. be agreable to his will, and also profitable to the Church. And if in the meane season, any thing be brought against him, whereby he may be foũde vnworthie by lawfull probations, then is he dismissed, and some other presented. If nothing be alledged, vpon some certeine day, one of the ministers at the morning sermõ presenteth him againe to ỳ Church, framing his sermon, or some parte thereof to the setting forthe of his duetie.

2 Then at after none, the sermon
1. Cor. 10 Coloss. 3 Matt. 9. ended, the minister exhorteth thẽ to the election, with the inuocatiõ of Gods Name, directing his
3 1. Thes. 5 Coloss. 4 Ephes. 5 philip. 1. prayer, as God shal moue his heart. Inlike maner after the election, the minister giueth thankes to God wt̃ request of such things as shalbe necessarie for his office.

After

After that he is appointed minister, the people sing a psalme and departe.

Of the Elders as touching their office and election.

THe Elders must be men of good life, and godlie conuersation, without blame and all suspicion, carefull for the flocke, wise, and aboue all things, fearing God. Whose office standeth in gouerning with the rest of the ministers, in consulting, admonishing, correcting and ordering all things apperteinig to ỳ state of thee Congregation. And they differ from the ministers, in that they preache not the worde, nor minister the Sacramẽts. In assembling the people, nether they without thee Ministers, nor the Ministers without them may at,

1 Nom. 11 Act. 14. 16. 20. Rom. 12 Ephe. 4. 1. Cor. 12 Jam. 5. 1. Pet. 5.

tempt any thing. And if any of ẏ iuste nombre want, the Minister by the cōsent of the rest, warneth the people thereof, and finally admonisheth thē to obserue ẏ same ordre, which was vsed in chusing the Ministers, as farre forthe as their vocation requireth.

Of the Deacons and their office and election.

The Deacons must be men of good estimatiō and reporte, discrete, of good conscience, charitable, wise and finally indued with suche vertues, as S. Paul requireth in them. Their office is to gather thee almes diligentlie, & faithfully to distribute it, with the consent of the Ministers, and Elders: also to prouide for ẏ sicke and impotent persones, hauing

1 Act. 6. 1, Tim, 3

euer

euer a diligent care, that the charitie of godlie men be not wasted vpon loiterers and idle vagabõdes. Their electiõ is, as hath bene afore rehearsed in the Ministers and Elders. Rom. 12. 2. The. 3.

¶ We are not ignorant that the Scriptures mak mention of a fourth kinde of Ministers, left to the Church of Christ, which also are verie profitable, where time and place do permit.

These Ministers are called teachers or doctors, whose office is to instruct and teach the faithfull in sounde doctrine, prouiding with all diligence, that thee puritie of the Gospell be not corrupt, either through ignorance, or euill opinions. Notwithstanding, considering the present state of things, we comprehend vnder this title suche meanes, as God hath in his Church, that it shulde not be left desolat, nor yet his doctrine decay, for defaut of Ministers thereof. Therefore to terme it by a worde more vsuall in these our dayes, we may call it the order of Scholes wherei the high- 3 Ephe. 4. 1. Cor. 12.

eſt degre and moſte annexed to the m
niſterie and gouerment of the Churc
is the expolition of Gods worde, co
teines in the olde and newe Teſtam
But because men can not so wel pro
in that knowledge, except they be fir
inſtructed in the tongues and humain
ſciences, (for now God worketh no
communely by miracles) it is neceſſa
rie that sede be sowen for the time
come, to the intent that the Church b
not left barren, and waste to our poſte
ritie, and that Scholes also be erected
and Colledges mainteined with iuſte
ſufficient ſtipendes, wherei youth ma
be trained in the knowledge and fea
of God, that in their ripe age they ma
proue worthie membres of our Lord
Jeſus Chriſt, whether it be to rule i
ciuil policie, or to ſerue in the ſpiritua
miniſterie, or els to liue in godlie reue
rence and ſubiection.

The wekelie aſſemblie of the miniſters, Elders and Deacons.

TO the intent, that the minis
ſterie of Gods worde, ma
be had in reuerence, & not brogh
to

to contempt through the euill co-
uersation of suche, as are called
thereunto, and also that faultes
and vices may not by long suffe-
rance growe at length to extreme
inconueniences, it is ordeined that
euery thursday ẏ Ministers and
Elders in their assemblie or Con-
sistorie diligẽtly examine all such
faultes and suspicions, as may be
espied, not onely amongs others,
but chiefly amongs them selues,
lest they seme to be culpable of ẏ
which our Sauiour Christe re-
proued in ẏ Pharisies, who colde
espie a mote in an other mãs eye,
and colde not se a beame in their
owne.

1 Rom. 2. Ezek. 35 Isa. 52.

2 2. Tim. 2.

3 1. Cor. 5.

And because the eye oght to be
more cleare thẽ the rest of the bo-
die, the Minister may not be spot
ted with any vice, but to ẏ great

sclander of Gods worde, who
message he beareth. Therefore
is to be vnderstand that there
certeine faultes, which if they
deprehended in a minister, he ou
to be deposed: as heresie, papistr
schisme, blasphemie, periurie, fo
nication, theft, drunkennes, vs
rie, fighting, vnlawfull game
with suche like.

Others are more tolerable,
so be that after brotherlie admo
nition he amend his faut: as stra
ge and vnprofitable facio in prea
ching the Scriptures, curiositi
in seking vaine questions, negli
gence, aswell in his sermons, an
in studying the Scriptures, as
all other things cocerning his vo
cation, scurrilitie, flattring, lying
backbiting, wanton wordes, de
ceit, couetousnes, taunting, disso
lutio

lution in apparell, gesture and o-
ther his doings, which vices as
they be odious in all mē, so in him
that oght to be as an example to
others of pfection, in no wise are
to be suffred: especially, if so be ẏ
according to Gods rule, beīg bro-
therlie aduertised, he acknowe-
ledge not his faut and amend.

1 Matt. 5. Mark 9.
2 Matt. 8 Luk 17. Jam. 5.

Interpretation of the Scriptures.

EVerie weeke once the cōgre-
gation assemble to hear some
place of the Scriptures orderly
expounded. At which time it is
lawfull for euery man to speake
or inquire, as God shall moue his
heart, and the text minister occa-
sion, so it be without pertinacitie
or disdeine, as one that rather se-
keth to profit, then to contend.
And if so be any contention rise,
then suche as are appointed Mo-

3 1. Cor. 14. 1. Thess. 5. Ephes. 4. 1. Cor. 12.

derators, either satisfie the part
or els if he seme to cauill, exhor
him to kepe silence, referring t
iudgement thereof to the Mi
sters, and Elders, to be determ
ned in their assemblie before me
tioned.

¶ when the Congregation is assemble
at the houre appointed, the minist
vseth this confession, or like in effect
exhorting the people diligently to e
amine them selues, following in the
hearts the tenor of his wordes.

The confession of our sinnes.

O Eternall God & moste mer
cifull Father, we confesse
acknowledge here before thy di
uine maiestie, that we are mise
rable sinners, conceiued & borne
in sinne and iniquitie, so that in
vs there is no goodnes. For the
flesh euermore rebelleth again

1 Rom. 3. Psal. 14.
2 Psal. 51.

the

ge ſpirit, whereby we continu- 1
lly trãſgreſſe thine holy p̃cepts, Rom. 7.
nd cõmandements, and ſo pur- 2
haſſe to our ſelues through thy Gal. 5.
uſte iudgement death and dam- 3
ation.

Notwithſtanding, o heauenlie Rom. 2.
Father, forasmuche as we are diſ Iere. 3.
pleaſed with our ſelues for ẏ ſin- Iſa. 20
nes ẏ we haue cõmitted againſt
the, and do vnfeinedly repent vs
of the ſame, we moſte humbly be-
ſeche the for Ieſus Chriſts ſake,
to ſhewe thy mercie vpon vs, to
forgiue vs all our ſinnes, and to
increaſe thine holy Spirit in vs,
that we acknowledging from ẏ 4
botom of our heartes our owne Coloſ. 3.
vnrighteouſnes, may from hen- Rom. 6.
forthe not onely mortifie our ſin- Ephe. 4. 5.
full luſtes and effections, but al- 1. Pet. 2.
ſo bring forthe ſuch frutes, as may

be agreable to thy moste blef
will: not for the worthines the
1 of, but for the merites of thy
Rom. 5: arly beloued sonne Jesus Chr
Hebr. 9: our onely Sauiour, whom th
Ephe. 2. hast already giuen an oblation
offering for our sines, & for wh
2 se sake we are certeinly pswade
Joh. 14 that thou wilt denie vs nothin
16. that we shal aske in his name, a
Matt. 7. cording to thy wil. For thy Sp
Jam. 1; rit doeth assure oure consciences
2 that ỹ art oure mercifull Fathe
Joh. 3. also louest vs thy children throug
Rom. 8 him, that nothing is able to re
4 moue thine heauenlie grace & fa
Rom. 8 uour from vs. To the therefor
o Father, with the Sonne & th
holy Gost be all honor and glor
worlde without end. So be it.

¶ This done, the people sing a psalm
all together in a plaine tune: whic
ended,

nded, the minister prayeth for the as=
stance of Gods holie Spirit, as thee
me shall moue his heart, and so pro=
deth to the sermon, vsing after the ser
on, this prayer following, or suche
ke.

A prayer for the whole state of Christs Church.

ALmightie God, and mosle mercifull Father, we humb= e submit our selues & fall downe efore thy maiestie, beseching the om the botom of our heartes, y is sede of thy worde, now sow= n amongs vs, may take such de= e roote, that nether the burning eate of persecutiō cause it to wi= er, nether the thornie cares of is life do choke it, but that as de sowen in good groūd, it may ing forthe thirtie, sixtie and an ndreth folde, as thine heauenlie oisoome hathe appointed. And ecause we haue nede continually

1. Pet. 5.

Rom. 10 Deuet. 9. Ios. 7.

Matt. 13

to craue many thigs at thine h
es, we humbly beseche the, o h
uenly Father, to graunte vs th
holie Spirit, to direct our pet
1 ons, that they may procede fr
Luk. 11. suche a feruent minde, as may
Rom. 8. agreable to thy moste blessed w
Jam. 5. 1. Joh. 5. And seing that our infirmi
Rom. 12 is able to do nothig without
Wisdo. 9 ne help, and that thou art not
2 2. Cor. 3. norant with how many, & gr
Joh. 19. tētations we poore wretches
Philip. 2 on euery syde inclosed and c
3. Psal. 40 passed, let thy strength, o Lo
1. Peter 1 sustaine our weaknes, that w
being defended with the forte
thy grace, may be safely preseru
against all assautes of Sata
who goeth about cōtinually
4. 1. Pet. 5 a roaring lyon seking to dep
5 vs. Increase our faith, o mer
Luk 17. full Father, ẏ we do not swa

at any time from thine heauenlie worde, but augment in vs hope and loue, with a carefull keping of all thy commandements, that no harones of heart, no hypocrisie, no concupiscence of the eyes, nor intesemēts of the worlde, do drawe vs away from thine obedience. And seing we liue now in these most perilous times, let thy fatherlie prudence defende vs against the violence of all our enemies, which do euery where pursue vs, but chiefly against ye wicked rage and furious vprores of that Romish idole, enemie to thy Christ.

Psal. 95. Heb. 3. 4. 1. Joh. 2. 1 Tim. 4. 2. pet. 3. 2. tim. 3. iud. a. b. 2. The. 2. 1. Joh. 2. Reuel. 12.

Furthermore, forasmuche as by thine holie Apostle we be taught to make our prayers, and supplications for all men, we pray not onely for our selues here present,

1. Tim. 2.

but beseche the also, to reduce
suche as be yet ignorant, from
miserable captiuitie of blindne
erroꝛ, to the pure vnderstandi
Rom.15. of thine heauenly trueth, that
1 coꝛ.1. all with one cõsent and vnitie
ephe. 4 mindes, may woꝛship ẏ our on
lie God and Sauiour: and th
Joh. 21. all Pastoꝛs, shepherds, and
mat. 28. nisters, to whõme thou hast
1.coꝛ.9. mitted the dispensation of th
marki6. holy woꝛde, & charge of thy ch
sen people, may bothe in their
and doctrine, be found faithfu
setting onely beꝛoꝛe their eyes
gloꝛie, and that by them all poo
shepe which wander & go astra
may be gathered & bꝛoght ho
to thy folde.

Moꝛeouer, because the hea
Pꝛou.21 of rulers are in thine hands,
beseche the to direct and gouer

the hearts of all Kings, Princes & Magistrates, to whome thou hast committed the swoorde: especially, o Lord, according to our bounden duetie, we beseche the to mainteine and increase the noble estate of the Quenes maiestie, & her honorable counsel with all the estates and whole body of the cōmune wealth. Let thy fatherlie fauor so preserue her, & thine holy Spirit so gouerne her heart, that she may in suche sorte execute her office, þ thy religion may be purely mainteined, maners reformed, and sinne punished according to the precise rule of thine holy woorde. Rom. 13. iohn. 19. 1. Tim. 2. iam. 1.

And for that we be all membres of þ mistycall bodie of Christ Jesus, we make oure requestes vnto thee, o heauenly Father, for 1. Cor. 12. rom. 12. Iam. 5.

all such as are afflicted with a
kinde of crosse or tribulation,
warre, plague, famine, sirkne
pouertie, imprisonment, perse
tion, banishement, or any oth
kynde of thy roddes: whether
2. Cor. 1. be grief of body, or vnquietnes
heb. 13. minde, that it wolde please the
gine them patience and consta
cie, till thou send them ful desu
rance of all their troubles. A
finally, o Lord God, moste me
cifull Father, we moste humb
besethe thee, to shewe thy gre
mercies vpō our brethren, whi
are psecuted, cast in prisō, & da
lie condēned to death for ẏ te
Heb. 13. monie of thy trueth. And tho
rom. 8. they be vtterly destitute of al m
psal. 43. aide, yet let thy swete cōforte
Joh. 16. uer departe from them, but so
flame their hearts with thine

the Spirit, that they may boldly,
and thearfully abide suche tryal, 1. Pet. 1.
as thy godlie wisdome shall ap-
point, so that at length alwell by
their death, as by their life, ỹ king- Act. 1.
dome of thy Sõne Jesus Christ mat. 10.
may increase and shine through luk. 21.
all the worlde. In whose name
we make oure humble peticions
vnto thee, as he hath taught vs. Rom. 14.

Our father which art in heauen, &c.

ALmighty & euerliuing God,
vouchsaue, we beseche thee,
to graunt vs perfite cõtinuance in Luk. 17.
thy liuelie faith, augmenting the
same in vs daylie, till we growe Ephe. 4.
to the full measure of our perfec-
tion in Christe, whereof we make
our confession, saying,

I beleue in God, &c.

Then the people sing a psalme, wh
ended, the Minister pronounceth on
these blessings, and so the Congrega
on departeth.

Nom. 6. THe Lord bless vs and k
vs: the Lord make his fa
shine vpon vs, and be mercif
vnto vs: the Lord turne his co
tenance towarde vs, and grant
vs his peace,

2. Cor. 13 THe grace of our Lord J
sus Christ, the loue of Go
and communion of the holy Go
be with vs all. So be it.

¶ It shall not be necessarie for the M
nister daylie to repeate all these thing
before mentioned, but beginning wi
some maner of confession, to proceede
the sermō, which ended, he either vs
the prayer for all estates before men
oned, or els prayeth, as the Spirit
God shal mone his heart, framing
same according to the tyme and ma
which he hath intreated of. And if th
shalbe at any time any present plag
fami

Leui. 26
deut. 28
ii. king. 8
2sa. 24.

famine. pestilence, warre or suche like, which be euident tokēs of Gods wrath, as it is our parte, to acknowledge our sinnes to be the occasion thereof, so are we appointed by the Scriptures to giue our selues to mourning, fasting, & prayer, as the meanes to turne away Gods heauie displeasure. Therefore it shalbe conuenient, that the Minister at suche tyme, do not onely admonish the people thereof, but also vse some forme of prayer, according as the present necessitie requireth, to the which he may appoint, by a commune consent, some seuerall day after the sermon, weekly to be obserued.

¶ These prayers that followe, are vsed in the frēch Church of Geneua: the first serueth for Sonday after the sermon, and the other that followeth, is said vpō wednesday, which is the day of communepraier.

Another maner of prayer after the sermon.

ALmightie God and heau
lie Father, since thou hast
promised to grante our reqtiest
which we shall make vnto the
the Name of oure Lorde Jesu
Christe thy welbeloued Sonne
and we are also taught by him
his Apostles to assemble our se
ues in his Name, promising tha
he will be among vs, and make
ĩtercessiõ for vs vnto the, for ẏ ob
teining of all such things, as we
shall agre vpõ here in earth, we
therefore (hauing first thy com
mandement to praye for suche as
thou hast appointed rulers & go
uernours ouer vs, and also for all
things nedeful vothe for thy peo
ple, and for all sortes of men, for
asmuche as our faith is grouded
on thine holie worde and promi
ses, & that we are here gathered

together

together before thy face and in ẏ Name of thy Sonne our Lord Jesus) we, I say, make our earnest supplicatiō vnto ẏ, our moste mercifull God and boūtifull Father, that for Jesus Christs sake our onelie Sauiour and Mediatour, it wolde please the of thine infinit mercie freely to pardō our offences, & in such sorte to drawe and lift vp our hearts and affections towardes the, that our requestes may bothe proceade of a feruent minde, and also be agreable vnto thy moste blessed will & pleasure, which is onely to be accepted.

(.) We beseche the therefore, o heauenly Father, as touching all princes & rulers, vnto whome ẏ hast cōmitted the administration of thy iustice, & namely, as touch-

ing the excellēt estate of the Qu
nes maiestie and all her honor
ble counsel wᵗ the rest of the Ma
gistrates and cōmons of the re
lme, that it wolde please thee
graunte her thine holy Spirit a
encrease the same from tyme
tyme in her, that she may with
pure faith acknoweledge Jesu
Christe thine onely Sonne ou
Lord, to be King of all Kings,
Gouernour of all gouernours,
uen as thou hast giuen all pow
er vnto him bothe in heauen an
in earth: and so giue her self wh
lie to serue him, and to aduan
his kingdome in her dominion
(ruling by thy worde her subie
tes, which be thy creatures, an
the shepe of thy pasture) that w
being mainteined in peace & tr
quillitie, bothe here & euery wh

re, may serue the in all holynes & vertue: and finally being deliuered frō all feare of enemies, may render thankes vnto thee all the dayes of our life.

We beseche thee also, moste deare Father and sauiour, for all suche as thou hast appointed Ministers vnto thy faithfull people, and vnto whome thou hast cōmitted the charge of soules, and the ministerie of thine houe Gospell, that it wolde please the so to guide them with thine holy Spirit, that they may be found faithfull & zealous of thy glorie, directīg alway their whole studies vnto this end that the poore shepe which be gone astray out of ẏ stocke, may be soght out and broght againe vnto the Lord Jesus, who is ẏ chief shepherd & head of all bishops; to the

intent they may from day to d
growe and increase in him v
all righteousnes and holines: a
on the other parte, that it wol
please ẏ to deliuer all thy Churc
es from the danger of rauenin
wolues, & from hyerlings, wh
seke their owne ambicion and
fit, & not the setting forthe of th
glorie onely, and the safegarde
thy flocke.

Moreouer, we make our pray
ers vnto the, o Lord God, most
mercifull Father, for all mē in ge
nerall, that as ẏ wilt be knowe
to be ẏ Sauiour of all the worl
by the redemption purchased b
thine onely Sonne Jesus Chris
euen so that such as haue bene h
therto holden captiue in darkne
& ignorāce for lacke of the know
ledge of thy Gospel may throug
th

ge preaching therof, the cleare
ght of thine holy Spirit, be bro-
ght into the right way of saluati-
n, which is, to know that thou
rt onely very God, and that he
whome thou hast sent, is Jesus
Christ: likewise that they whome
thou hast already endued with thy
grace, & illuminated their hearts
with the knowledge of thy wor-
de, may cõtinually encrease i godli-
nes, and be plentyously enriched
with spirituall benefices: so that
we may altogether worship thee,
bothe with heart and mouthe, &
render due honour and seruice vn-
to Christ our master, King and
Lawmaker.

In like maner, o Lorde of all
true comforte, we commend vnto
thee in our prayers all such perso-
nes, as ỹ hast visited and chasti-

fed by thy crosse and tribula
all suche people as thou hast
nished with pestilence, warr
famine, and all other persones
flicted w̄ pouertie, imprisonm
sickness, banishment, or any
bodelie aduersitie, or hast ot
wise troubled and afflicted in
rit: ỹ it wolde please the to m
them perceiue thy fatherlie a
tion towarde them, that is, t
these crosses be chastisigs for t
amendment, to the intent ỹ t
shulde vnfainedly turne vnto t
and so by cleauīg vnto thee, mi
receiue full comforte and be de
uered from all maner of euill.
But especially we cōmende v
to thy diuine protection all suc
which are vnder the tyrannie
Antichrist, and bothe lacke t
fode of life, and haue not liber

o cal vpon thy Name in open as-
emblie: chieflie, our poore bre-
hren which are imprisoned and
erfecuted by the enemies of thy
Gospell, that it wolde please thee,
Father of cõsolations, to strẽg-
hen them by the power of thine
oly Spirit, in suche sort as they
neuer shrinke backe, but ẏ they
nay cõstantly perseuere in thine
oly vocation, and so to succour
nd assist them as thou knowest
o be moste expediẽt, comforting
hem in their afflictiõs, maintei-
ning thẽ in thy safegarde against
he rage of wolues, and increa-
sing in them the gifts of thy Spi
it, that they may glorifie ẏ their
Lord God bothe in their life and
in their death.

Finally, o Lord God most dea-
re Father, we beseche ẏ to graute

vnto vs also, which are here
thered together in the Nam
thy Sonne Jesus, to heare
worde preached, * that we
acknowledge truelie and w
our hypocrisie, in how misera
a state of perdicion we are in
nature, & how worthely wey
ture brid our selues euerlast
damnacio, heaping vp from t
to time thy grieuous punishm
towarde vs, through our wick
and sinful life, to the end that
ing there remaineth no sparke
goodnes in our nature, and th
there is Nothing in vs, as touc
ing our first creacion, and that
we receiue of our parents, me
to enioy yherit age of Gods kih
dome) we may wholy render
our selues vnto all oure hearts a
with an assured confidence vn

If the Lordes Supper be minis-tred, thē is here added this clau se,

* And to celebrate his holic Supper

thy derely beloued Sonne Jesus
our Lord, our onelie Sauiour &
Redemer, to the intent ỹ he dwel-
ling in vs, may mortifie our olde
man, that is to say, our sinfull af-
fections, & that we may be renew-
ed into a more godly life, where-
by thine holy Name (as it is wor- Halowed be thy
thy of all honour) may be aduan- Name.
ced and magnified throughout ỹ
worlde, and in all places: likwise
that thou mait haue the tuicion
and gouernãce ouer vs, and that
we may leaue daylie more and
more to humble and submit our
selues vnto thy maiestie, in suche Thy kingdo-
sorte that thou maist be counted nie come
king & gouernour ouer all, guy-
ding thy people with the sceptre
of thy worde and by the vertue of
thine holie Spirit, to the confu-
sion of all thine enemies throughe

the might of thy truech and t
teousnes, so that by this mea
all power & height which w
standeth thy glorie, may be
tinually throwē downe and
lished, vnto suche time, as the
and perfect face of thy kingdo
shal appeare, when ý shalt she
thy selfe in iudgement in the
sone of thy Sonne: whereby
so we with ý rest of thy creatu
may render vnto thee perfect
true obedience, euē as thine h
uenlie Angels do apply thein
ues onely to ý performing of
cōmandemēts: so that thine o
ly will may be fulfilled with
any cōtradiction, and that eu
man may bend him selfe to se
and please thee, renouncing th
owne willes, with all the affec
ons and desires of the flesh.

Thy will be done.

Gra

Grante vs also, good Lord, that we this walking in ỹ loue and dread of thine holie Name, may be nourished through thy goodnes, and that we may receiue at thy hands all things expedient and necessarie for vs, and so vse thy gifts peaceably and quietly, to this end that when we se that thou hast care of vs, we may the more effectuouslie acknowledge thee to be our Father, loking for all good gifts at thine hand, and by withdrawing & pulling backe all our vaine cõfidence from creatures, may set it wholy vpõ thee, and so rest onely in thy moste bountifull mercie. And for somuche as whiles we cõtinue here i this transitorie life, we are so miserable, so fraile, and so muche enclined vnto sinne, that we fall con-

Giue vs this day our daily bread

And forgiue vs our tres paces.

tinually & swarue from the ti
way of thy cōmandements, w
beseche thee pardon vs our inn
merable offēces, whereby we a
in danger of thy iudgement a
condemnation, and forgiue vs
freely, ẏ death and sine may ve
after haue no title against vs, n
ther lay vnto oure charge ẏ w
ked roote of sinne, which doeth
uermore remaine in vs: but gra
that by thy commandement w
may forget the wrongs which
ther do vnto vs, and in steade
seking vengeance, may procu
the wealth of our enemies. A
forasmuche as of oure selues w
are so weake, ẏ we are not able
stand vpright one minute of a
houre, and also that we are so b
laide, and assalted euermore wi
suche a multitude of so dāgero
enemie

And lead vs not ī to tentation.

enemies, ẏ the deuill, the worlde, sinne, and our owne concupiscẽces do neuer leaue of to fight against vs, let it be thy good pleasure to strengthẽ vs wͭ thine holy Spirit, and to arme vs with thy grace, that thereby we may be able cõstantly to withstãd all tentacions, and to perseuere in this spiritual battel against sinne, vntill suche time as we shal obteine the full victorie, and so at length may triumphantly reioyce in thy kingdome, wͭ our captaine & gouernour Jesus Christ our Lord.

¶ This prayer following is vsed to be said after the sermõ on the day which is appointed for cõmune prayer: and it is very propre for our state & time to moue vs to true repentance, and, to turne backe Gods sharpe rodder which yet threaten vs.

Another prayer.

God almightie and heauē
lie father, we acknowle
ge in our cōsciences and confes
as the trueth is, that we are n
worthie to lift vp oure eies vn
heauen, muche lesse mete to com
into thy presence, & to be so bol
to think that thou wilt heare o
prayers, if thou haue respect to
which is in vs, for our cōsciences
accuse vs, and our owne sinne
do beare witnes against vs: yea
& we knowe that thou art a righ
teous Iudge, which doest not count
sinners righteous, but punishest
the faures of suche as transgresse
thy cōmandemēts. Therefore, o
Lord, whē we consider our whol
le life, we are confounded in our
owne hearts, and can not chuse
but

dst be beaten downe, and as it were, dispaire, euen as though we were alreadie swalowed vp in ȳ depe gowlfe of death.

Notwithstanding, moste mercifull Lord, since it hathe pleased thyne infinite mercie, to cõmaund vs to call vpõ thee for help, euen from ȳ depe botome of hell: and ȳ the more lacke and defaute we fele in our selues, so muche ȳ earlier we shulde haue recourse vnto thy soueraine bountie: since also thou hast promised to heare and accept our requestes and supplicatiõs without hauing any respect of our owne thinges, but only in the Name, and for the merites of our Lorde Jesus Christe, whome alone thou hast appointed to be our intercessour and aduocate, we humble our selues before

thee, renouncing all vaine con
dence in mãs helpe, & cleaue on
ly to thy mercy and with full
fidence call vpõ thine holy Na
to obteine pardon for our sinn

First, o Lord, besides the inn
merable benefites wh thou doe
vniuersally bestowe vpon all
in earth, thou hast giuen vs such
speciall graces, that it is not po
sible for vs to rehearse them,
nor sufficiently to conceiue the
in our mindes. As namely, it hat
pleased thee to call vs to ỹ know
ledge of thine holy Gospel, dra
ing vs out of the miserable bon
dage of the Deuil, whose slaue
we were, and deliuering vs fro
moste cursed idolatrie and wic
ked superstitiõ, wherein we wer
plunged, to bring vs into ỹ ligh
of thy trueth. Notwithstandin

such

uche is our obstinacy & vnkinde-
es, ẏ not onelie we forget those
hy benefites, which we haue re-
eiued at thy bountiful hand, but
aue gone astray from thee, and
aue turned our selues from thy
Law, to go after our owne con-
upiscence and lustes, and nether
aue giuen worthie honour and
ue obedience to thine holy wor-
e, nether haue aduãced thy glo-
ie, as our duetie requireth. And
lthogh thou hast not ceased con-
inually to admonishe vs moste
aithfully by thy worde, yet we
aue not giuen eare to thy father-
ie admonition.

Wherefore, o Lord, we haue
inned and haue grieuously offen-
ed against thee, so that shame &
onfusion apperteineth vnto vs:
& we acknowledge that we are

altogether giltie before thy iud
mẽt, and that if ỹ woldest intre
te vs according to our demerite
we colde loke for none other th
death and euerlasting damnati
For although we wolde go abo
to cleare & excuse our selues, ye
our owne cõscience wolde accu
vs, & our wickednes woulde ap
peare before thee to cõdemne v
And in very dede, o Lord, we
by ỹ corrections which thou ha
alreadie vsed towardes vs, wh
we haue giuen thee great occa
to be displeased with vs: for feith
that thou art a iuste & an vprig
iudge, it cã not be without cau
that thou punishest thy people
Wherefore, for asmuche as w
haue felt thy stripes, we ackno
ledge that we haue iustly stirr
vp thy displeasure against vs, ye

nd yet we se thine hād lifted vp
o beate vs a fresh: for the rodders
weapons wherewith thou art
accustomed to execute thy venge-
nce, are alreadie in thine hand:
nd ſ threatnings of thy wrath,
which thou vſest against the wic-
ked sinners, be in full readines.

Now though thou shuldest pu-
nish vs muche more grieuously,
then thou hast hitherto done, and
that, whereas we haue receiued
one stripe, thou wouldest giue vs
an hundreth: yea, if thou wouldest
make the curses of thine olde te-
stament, which came then vpon
thy people Israel, to fall vpō vs,
we confesse that thou shuldest do
therein very righteously, and we
can not denie, but we haue fully
deserued the same.

Yet Lord, for somuche as thou

art our Father, & we be but ea
and slyme: seing thou art our m
ker, and we the workemansh
of thine hands: since thou art o
pastour, and we thy flocke: sei
also that thou art our redemer,
we are the people whome ẏ ha
boght: finally, because thou a
our God, and we thy chosen he
ritage, suffer not thine angre so t
kindle against vs that thou sho
dest punish vs in thy wrath, ne
ther remembre our wickednes, t
the end to take vengeance there
of, but rather chastise vs gentl
according to thy mercie.

Trueth it is, o Lord, ẏ our mis
dedes haue enflamed thy wrath
against vs, yet considering tha
we call vpon thy Name, & bear
thy marke and badge, mainteine
rather the worke that thou has

begoune

begonne in vs by thy fre grace, to the end that all the worlde may know that thou art our God and Sauiour. Thou knowest ỹ suche as be dead in graue, and whome thou hast destroyed and broght to confusion, will not set forthe thy praises, but the heauie soules, and comfortles, the humble hartes, the cõsciences oppressed and loden with the grieuous burden of their sinnes, & therefore thirst after thy grace, they shall set forthe thy glorie and praise.

Thy people of Israel oftẽtimes prouoked thee to angre through their wickednes, whereupõ thou didest, as right requireth, punish them: but so sone as they acknowledged their offences, & returned to thee, thou didest receiue them alwaies to mercie: & were their

enormities & sinnes neuer so g
tious, yet for thy couenants sa
whiche thou hadest made vn
seruants Abraham, Isaak, a
Jacob, thou hast alwayes wi
drawen from them thy roddes
curses. which were prepared
them, in suche sorte that ỹ dide
neuer refuse to heare their pra
ers.

We haue obteined by thy good
nes a farre more excellent couen
ant, which we may alledge, tha
is, the couenant which thou fir
made and stablished by the han
of Jesus Christ our Sauiour,
was also by thy diuine prudenc
writen with his blood and seale
with his death and passion.

Therefore, o Lord, we renou
cing our selues, and all vaine co
fidence in mans helpe, haue ou

onely

onely refuge to this thy most blessed couenant, whereby our Lord Iesus, through the offering vp of his bodie in sacrifice, hath reconciled vs vnto thee. Beholde therefore, o Lord, in the face of thy Christ, and not in vs, that by his intercessiō thy wrath may be appeased, and that the bright beames of thy coūtenance may shine vpō vs to our great comfort and assured saluation: and from this time forwarde vouchsafe to receiue vs vnder thine holie tuicion, & gouerne vs with thine holy Spirit, whereby we may be regenerat anew vnto a farre better life, to ꝙ thy Name may be sanctified: Thy kingdome come. Thy wil be done euen in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our dettes euen as we forgiue our detters. And lead vs not into ten-

tation, but deliuer vs from euill.
thine is the kingdome and the po
and the glorie. For euer and euer.
Amen.

And albeit we are moste vnw
thie in our owne selues, to op
our mouthes, and to intreate t
in our necessities, yet for somu
as it hathe pleased thee to co
mande vs to praye one for an
ther, we make our humble pr
ers vnto thee for our poore b
thre, and membres, whome th
doest visite and chastise with t
rodbes and correctiõs, moste i
stantly desiring thee, to turne
way thine angre from them. R
member, o Lord, we beseche the
that they are thy children, as w
are: & thogh they haue offende
thy maiestie, yet ỹ it wolde plea
thee not to cease to pcead in thin
accustomed bountie and mercie

which

which ye hast promised shulde euer=
more continue towardes thine e=
lect. Wouchsafe therefore, good
Lord, to extend thy pitie vpon all
thy Churches, and towardes all
thy people, whome ye doest now
chastise, ether with pestilence, or
warre, or suche like thine accusto
med roddes, whether it be by sic=
kenes, prison or pouertie, or any
other affliction of conscience and
minde, that it wolde please thee
to cōfort them as thou knowest
to be moste expedient for them, so
that thy roddes may be instruc=
tions for them to assure them of
thy fauour, and for their amede=
ment, when thou shalt giue them
constancie and patience, and also
aswage and stay thy corrections:
& so at length by deliuering them
frō all their troubles, giue them

moste ample occasion to reioyce
in thy mercie, and to praise thy
holie Name: chieflie that ỹ wold
eſt, o Lord, haue compaſſion a
wel on all, as on euery one of th
that employe themſelues for th
maintenãce of thy trueth: ſtrẽg
then them, o Lord, with an inuin
cible cõſtancie: defend them, an
aſſiſt them in all things and eue
rie where: ouerthrowe the craft
practiſes and cõſpiracies of their
enemies and thine: bridle the
rage, and let their bolde enterpri
ſes: which they vndertake agai
thee & the membres of thy Sõne
turne to their owne confuſion:
ſuffer not thy kingdome of Chri
ſtians to be vtterly deſolate, neit
ther permit that the remẽbrance
of thine holie Name be cleane a
bolished in earth, nor that they
among

among whome it hathe pleased thee to haue thy praises celebrated, be destroied, and broght to naught, and ẏ the Turkes, Paganes, Papistes, and other infideles might boast thē selues thereby and blaspheme thy Name.

Nehe. 1. iob. 9. 38 39. 40. psal. 24, 76. 77. 139.

A confession of our sinnes, which we vse in the time, whē the eternal correcteth vs, with any of his appointed scourges for declining from the puritie of his worde, whether it be in doctrine, or life.

Exo. 20. luk. 7. gen. 5. rom. 5. 1. ioh. 1. psal. 32. & 109. Leu. 26. deue. 28. ier. 26. 26. nehe. 6. Psa. 11.

O Lord God, which art mightie & dreadful, thou that kepest couenant, and shewest mercy to them that loue the, and do thy cōmandements, we haue sinned, we haue offended, we haue wickedly, & stubburnely gone backe from thy lawes, and p̄cepts, we wolde neuer obey thy seruantes

iam. 4. ioh. 4. 6 25. psa. 20. ier. 20. 27. Leu. 26. deue. 27 28. 30. 2. Pet. 2. prou. 26 heb. 6. 10

the Prophetes that spake in thy Name to our Kinges, & princes, to our forefathers, and to all the people of our lād. O Lord, righteousnes belōgeth vnto thee: vnto vs perteineth nothing but open shame, as thou from the begining hast openly in the sight of all agis displeasing thee, shewing thy self most terrible and fearful, against this manifest cōtempt of thy graces offred: so that the curses, and punishments, which are written in thy law, are in ful readines to be shed furth, and that in greatest aboundance, if that we do not in sepdie repētance, turne vnto thy mercy seat. Moste petifull it is, o Lord, to beholde that nether they that beare rule ouer vs, nor we are inferiour do lament our horrible defection from the. Such

How miserable it is to returne to the olde vomit,

is thy iuste iudgements, o Lord,
that thou punischest sinne by sine, Isa. 95.
and man by his owne inuentiõs, Rom. 10
so that there can be no end of ini- Eph. 2.
quitie, except thou preuent vs, vo
thine vndeserued grace.

Therefore conuert vs, o Lord,
and we shalbe cõuerted. For we
do not offer vp our prayers, tru- Psa. 85.
sting in our owne righteousnes, Jer. 31.
but in thy manifolde mercies.
And although, we can not say the
contrarie, but that thou in tyme
of greatest blindnes, hast stirred Tit. 3.
vp some to put vs in minde of our 2. Tim. 1
declining, and to vtter vnto vs
thy eternal veritie: we notwith-
standing, haue moste shamefully Gal. 4. 5
abused the same, in obeying ra-
ther our owne lustes, and affec- Gal. 5.
tions, then the admonitions of Zach. 7.
thy Prophetes, yet we humbly

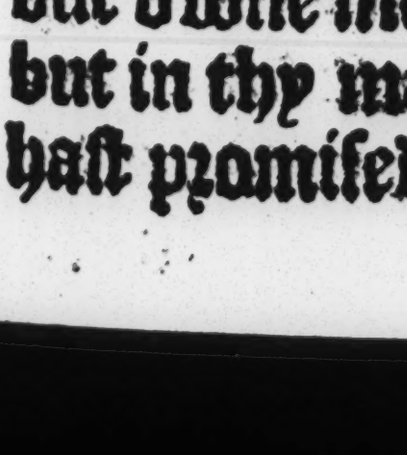
Psa.23. beseche ẏ once againe for thy Fa-
mes sake, to powr some confort-
Psal.71. ble drop of thine accustomed mer-
cie vpon vs: incline thine eares,
Psal.23. & open thine eyes, to beholde the
25. grieuous plagues, wͤ are emmi-
nent, and make in vs teacheable
hearts, to cōuert betimes, or thou
presse furth, the vttermoste of thi-
ne iudgements.

And let the afflictiōs, and iuste
punishmēts written in thy boke,
be an admonition, and warning
aswel to vs, as other natiōs, who
Mat. 11. shal heare of the same: lest for like
12. cōtempt in the end, like or worse
Luk. 10. plagues fall vpon them. Where-
fore, o Lord, heare vs: o Lord,
Job. 16. forgiue vs: o Lord consider and
tarie not ouer longe, but for the
Psa.103. deare Sōne Jesus Christes sake,
108. be merciful vnto vs, and deliuer

ys. So shall it be knowen to all the worlde, that thou onely art the selfe same God, ẏ euer shewest mercie, to all suche, as call vpon thine holy Name.

A forme of prayers to be vsed in priuate houses euerie morning, and euening.

Morning prayer.



Almightie God, and moste mercifull Father, we do not presente our selues here before thy Maiestie, trusting in our owne merites or worthines, but in thy manifolde mercies, wᵗ hast promised to heare our praye- Dan. 9.

ers to grant our requestes, whi
Joh. 16. we shal make to thee in ỳ Nam
of thy beloued Sõne Jesus Chri
Mat. 18. our Lord, who hathe also com
ded vs to assemble our selues to
gether in his Name, with ful as
1 Tim. 2 surance that he will not onely be
among vs, but also be our Me
1. Joh. 3. diator, and aduocate towardes
thy Maiestie, ỳ we may obteine
all things which shall seme expe
dient to thy blessed will, for our
necessities. Therefore we beseche
thee, moste mercifull Father, to
turne thy louing countenãce to
wardes vs, and impute not vnto
Psa. 32. vs our manifolde sinnes, and of
fences, whereby we iustely deser
ue thy wrath and sharpe punish
ment: but rather receiue vs to thy
mercie for Jesus Christ sake, ac
1. Joh. 2. cepting his death and passiõ as a

iuste

iuste recompense for all our offenses, in whome onely thou art pleased; and through whome ẏ canst not be offended with vs. And seing that of thy great mercies we haue quietly passed this night; grante, o heauenlie Father, that we may bestowe this day wholly in thy seruice; so that all our thoghts, wordes and dedes may redoũde to the glorie of thy Name, and good ensemple to all mẽ: who seing our good workes, may glorifie the our heauenly Father. And sorasmucheas of thy mere fauour and loue thou hast not onely created vs to thine owne similitude and lickues, but also hast chosen vs to be heires with thy deare Sonne Jesus Christe, of ẏ immortall kingdome which thou preparedst for vs before the begin

Col. 3.

Gen. 2.

ning of the worlde, we beseche
to encrease our faith and know
Luk.17 ledge, and to lighten our hear
with thine holie Spirit, that w
may in ſ meane time liue in gu
lie conuersation and integritie
life, knowing that idolaters, ad
Gal.5. ulterers, couetous, men, contem
tious persones, drunkardes, glo
tons and suche like shal not inhe
rit the kingdome of God.

(.) And because thou hast co
manded vs to praye one for ano
ther, we do not onelie make re
quest, o Lord, for our selues and
them that thou hast already cal
led to the true vnderstanding o
Act.10. thine heauenly veil, but for all pe
1.Tim.2 ople and nations of the worlde,
who as they knowe by thy won
derful workes, that thou art God
ouer all, so they may be instructed

by

by thine holy Spirit, to beleue in thee their onelie Sauiour & Redemer. But forasmuche as they can not beleue except thy heare, nor can not heare, but by preaching, and none can preache except they be sent, therefore, o Lord, raise vp faithfull distributers of thy mysteries, who setting aparte all worldely respectes, may bothe in their life and doctrine onelie seke thy glorie. Contarily confounde Satan, Antichrist with all hirelings and Papistes, whome thou hast already cast of into a reprobate sense, that they may not by sectes, schismes, heresies and errours disquiet thy litle flocke. And because, o Lord, we be falle into the l[illegible]er dayes, and dangerous tymes wherein ignorance hathe gotte the vpper hand, and

Ro. 10.

Ro. 16.

2. Tim. 3.

Satan w̄ his ministers seke by
meanes to quenche the light
thy Gospel, we beseche ꝑ to mā
ne thy cause against those rauen
Mat. 7. wolues, and strengthē all thy ser
8. uants, whome they kepe in prison
and bondage. Let not thy long
suffering be an occation ether to
increase their tyrannie, or to dis
courage thy children, nether yet
let our sinnes and wickednes be
an hinderance to thy mercies, but
with spede, o Lord, consider the
great miseries, and afflictions of
thy poore Churche which in sun
drie places by ꝑ rage of enemies
is grieuously tormented and this
we cōfesse, o Lord, to come moste
iustely for our sinnes which (not
withstanding thy manifolde be
nefites, whereby thou doest day
lie allure vs to loue thee, and thy

sharpe

sharpe threatnings, whereby we haue occasion to feare thee, and spedely to repente) yet continue in our owne wickednes and fele not our hearts so touched with ỳ displeasure of our sinnes as we oght to do. Therefore, o Lord creat in vs new hearts, ỳ with fervet mindes we may bewaile our manifolde sines and earnestly repent vs for our former wickednes and vngodly behauiour towardes thee: and where as we cã not of oure selues purchasse thy pardon, yet we humbly beseche thee for Jesus Christs sake, to shewe thy mercies vpon vs, and receiue vs againe to thy fauour. Graunte vs, deare Father, these our requestes, and all other things necessarie for vs and thy whole Church according to thy ꝓmes in Jesus

Ro. 7.
2. Cor. 3.
Luk. 17

Morning prayers.

Christ our Lord: In whose Name we beseche thee, as he hathe taughte vs, saying, Our father, &c.

Psalme 119.

Blessed is the people to whome the Lord is God. And blessed is the man whome thou o Lorde instructest in thy Law.

Euening prayer.

O Lord God, Father euerlasting and full of pitie, we acknowledge and confesse, that we be not worthie to lift vp our eyes to heauen, Luk. 15.
muche lesse to present our selues before thy Maiestie with confidence that ỹ will heare our prayers and graunte our requestes, if we cõsider our owne deseruings, for our consciences do accuse vs, and our sinnes witnesse against vs, and we knowe that thou art an vpright iudge, whiche doest not iustifie the sinners and wicked men, but punishest the faultes Exo. 2.
of all suche as transgresse thy cõmaundements. Yet moste mercifull

Psal. 50. Father, since it hath pleased
to command vs to call on the
all our troubles and aduersit
promising euen then to helpe
wde we fele our selues, as it
re, swalowed vp of death and
Psal. 18. peration, we vtterly renounc
worldelie confidence, and
thy souerame bountie, as our
ly stay and refuge, besechin
nat to cal to rewebrance our
Psal. 97 nifolde sinnes, and wicked
whereby we cōtinually prou
thy wrath & indignation agai
vs, nether our negligence and
kindenes, w haue nether worth
lie, esteined, nor in our liues
ficiently expressed the swete con
fort of thy Gospell reueled vn
vs: but rather to accept the ob
dience and death of thy Son
Jesus Christ, who by offering

his bodie in sacrifice once for all, hath made a sufficient recompese for all our sinnes. Haue mercie therefore vpon vs, o Lord, and forgiue vs our offences. Teache vs by thine holie Spirit, that we may rightly waigh them, & earnestly repent for the same: and so muche the rather, o Lord, because that the reprobate, and suche as thou hast forsaken, can not praise thee, nor call vpon thy Name, but the repenting heart, the sorowfull minde, the conscience oppressed hungring & thirsting for thy grace, shall euer set forthe thy praise and glorie. And albeit we be but wormes & dust, yet thou art our Creator, and we be the worke of thine handes: yea, thou art our Father and we thy children: thou art our shepherd & we thy flocke:

Heb. 9. 10.

Psal. 19.

Psal. 58.

Psa. 4.

Psa. 107

Psal. 22

1. Cor. 6

thou art our redemer, and we
people whome thou hast bogh
Jer. 10. thou art our God, and we thine
Psal. 6. inheritãce. Correct vs not there-
fore in thine angre, o Lord, nei-
ther accordig to our desertes pu-
nish vs, but mercifully chastise vs
with a Fatherlie affection, that
all ỹ worlde may knowe that at
what time so euer a sinner doeth
Eze. 18. repent him of his sinne from the
This bottome of his heart, thou wilt
maketh put awaye his wickednes out of
directeth thy remẽbrance as ỹ hast pmised
vs to by thine holie Prophet.
that part (.) Finally, for asmuche as it
of the hath pleased thee to make ỹ night
morning for man to rest in, as thou hast or-
prayer deined him ỹ day to trauel, Graunt
that is o deare Father, that we may so
for the in take our bodily rest, that our soul-
crease of es may cõtinually watch for the
the Gos- tyme
pel wh-
ch allo

tyme that our Lord Jesus Christ shal appeare for our deliuerance out of this mortall life, and in the meane season that we be not ouercome by any fantasies dreames or other tētations, may fully set our mindes vpon thee & rest in thee: furthermore y our slepe be not excessiue or ouermuche after the insaciable desires of our flesh but onely sufficiēt to tōtent our weake nature, that we may be better disposed to liue in all godlie conuersation to the glorie of thine holie Name, and profit of our brethre.

may be said here as time serueth.

Luk. 12.

Mat. 6.

Luk. 21.

So be it.

A godlie prayer.

GOd the Father of our Lord Jesus Christ: in whome is all the plenitude and fulnes of all wisdome and vnderstanding, by

the p̄sēce of thy holie Spirit illu-
minate our dull and ignorant sē-
ses, and affectually promote and
moue our hearts, in such sort that
we may attaine and come to the
true knowledge: and godlie vn-
derstanding of thy moste blessed
wil, shewed & reueled vnto man-
kinde in thy most holy worde, gi-
ue vs the grace (o heauenlie Fa-
ther) ẏ by the promes of the same;
we may learne to put our whole
truste, & confidence in ẏ our eter-
nal God alone, and by the sharpe
threatnings & iuste punishments,
which we find from time to time
duely execute, against the inobe-
dient, dispysers of thy holie Euā-
gile: idolaters & hipocrites, that
we may trimble in thy p̄sence cō-
tinually fearing to offēd thy god-
lie maiestie, so that the whole ac-

tions

tions of our life may be ruled & gouerned: not after the appetite of our corrupt nature but onelie according to the precise rule and ditement of thy holie Law, seing it hath pleased thee of thy infinite mercies and grace to call vs from all superstition, error and blindnes of heart, to that dignitie honour and preeminence that thou cõmunicatest thy godlie counsels with vs, that we in depe consideration of the same, may dedicate & sanctifie our whole liues and bodies: to the praise and glorie of thy holie Name, to the comfort and consolation of Christe Jesus congregation, and finally that euery one of vs to edifie and cõfort one a nother by good exemple of life. Let vs pray for this as we be taught by oure soueraine Lorde and

master Christ Jesus.
Our Father. &c.

A confession of sinnes with prayer for remission of the same, to be vsed in these troubles some dayes.

O Dreadful, and moste mightie God, thou that from the beginning hast declared thy selfe a consuming fire against the conteners of thy most holie precents, and yet to the penitent thou hast shewen thy selfe a fauorable Father and a God fui of mercie, we the workmanship of thine owen handes, confesse our selues moste vnworthy to open our eyes vnto the heauen: for our conscience doeth accuse vs, & our manifest iniquitie doeth beare witnes ẏ we

haue

haue declined from thee, we haue bene polluted with idolatrie: and superstition, we haue giuen thy glorie to creatures, & hath sought supporte where it was not to be founde, the manifest corruption of our liues, doeth euidētly proue how farre we haue offēded against thee: and against thy iuste & moste holie commandements.

Aboue all this we haue further offended thee, o Lord, for some of vs after knowledge of thy blessed wil, which of thy mercy thou hast reueled vnto vs, haue followed the filthie pleasure of the flesh: & vanitie of this wicked worlde, we are not ignorant, o Lord, that thou art an iust iudge, who suffred not the iniquitie of obstinat trāsgressors, long to be vnpunished, and euen now hast thou begonne to

poure out thy displeoure vpon vs
as ỹ doest threaten in thy Law,
for strangers haue oppressed vs,
they possest our townes, & threat-
ned bondage and sclauerie to our
whole natiõ and coũtrie. We do
not denie, o Lord, but that our
grieuous offences and great vn-
thankfulnes haue deserued not o-
nelie these temporal plagues, but
also reiection from thy presence &
perpetual condemnation, but, o
Lord, if ỹ shuldest kepe in minde
for euer the iniquitie of thy crea-
tures there shal no flesh abide thy
iudgement, & therefore we moste
humbly beseche thee, o Father of
mercies for Christ Jesus thy Sõ
nes sake, to remoue the remẽbra-
ce of our bypast iniquities, and by
the power of thy holie Spirit so
to gouerne vs i all times to come,

that

that all the actiõs of our life may tend, to ỳ aduancemẽt of thy glorie: and to the cõfort of thy troubled flocke. Remoue frõ vs, o Lord, all terrible thraldome of merciles strangers. And seing it hath pleased thee, now after our lõg blindnes and horrible defection from thee, to offer vnto vs the light of thy worde, and in the same remission of our sinnes, by the meanes of thy onely beloued Sonne Iesus Christ our Lord, let the same thy grace vndeserued of vs: so cõtinue with vs, that to this generation & to the posteritie to come, it may appeare that thou hast not called vs in vaine, frome darknes to light. Grante vs this, & what soeuer thou knowest to appertein ne to the manifestatiõ of thy glorie, and to the cõfort of thy troub-

led Church, for the merite and
terression of thy beloued Son
Christ Jesus our soueraine Lo
and onely Lawgiuer, to whom
with thee and the holy Gost be a
honor and glorie now and euer.

So be it. (.)

The order of Baptisme.

¶ First note, that forasmuch as it is no
permitted by Gods worde, that wo
mẽ shulde preache or minister the S
craments, and it is euident, that th
Sacraments are not ordeined of Go
to be vsed in priuate corners, as cha
mes or sorceries, but left to the co
gregation, and necessarily annexed
Gods worde, as seales of the same
therefore the infant, which is to b
baptised, shalbe brought to the Chur
on the day appointed to cõmune pra
er and preaching, accompanied wi
the father and godfather. So that a
ter the sermon the childe being pr
sented to the Minister, he demande
this question,

Do

DO you present this childe to be baptised, earnestly desiring that he may be ingrafted in y mystical bodie of Jesus Christ?

The answer.

Yea, we require the same.

The Minister proceedeth.

THen let vs consider, deare beloued, how almightie God hath not onely made vs his children by adoption, and receiued vs into the fellowship of his Church, but also hathe promised that he will be our God, and the God of our children vnto ye thousand generatiõ. Which thing as he confirmed to his people of the olde Testament by the Sacrament of Circumcision, so hath he also renewed the same to vs in the new Testament by ye Sacrament

Rom. 8. Galat. 4. Ephes. 1. 2.

Gen. 17 Exo. 20. Deute. 7 Isa. 59.

Gen. 17 Rom. 4

Colo. 2. of Baptisme: doing vs thereby
Galat. 3 wit, that our infants apperteine
Act. 2. to him by couenãt, and therefore
ought not to be defrauded of the
holie signes and badges wherebie
his children are knowen from the
Act. 10. fideles and pagans.

Nether is it requisite, that all
those ẏ receiue this Sacrament
haue the vse of vnderstanding of
faith, but chiefly that they be con-
teined vnder the name of God's
people: so that remission of sinnes
Act. 2. in ẏ bloud of Christe Jesus doeth
1. Cor. 7 appertaine vnto thẽ by Gods pro-
mes. Which thing is moste evi-
dente by sainct Paull, who pro-
2. Cor. 7. nounceth the children begotten &
borne (ether of the parents beinge
faithful) to be cleane and holie.
Also our Sauiour Christ admit-
Mar. 10. teth children to his presence, im-
brasing

[illegible]asing and blessing them. Which testimonies of ẏ holie Gost assure [illegible]s that infants be of the nombre of Gods people, and that remission of sinnes doeth also apperteine to thē in Christ. Therefore without iniurie they cā not be debarred from ẏ cōmune signe of Gods children. And yet is not this outwarde action of suche necessitie ẏ the lacke thereof shulde be hurtful to their saluation, if that, preuented by death, they may not cōueniently be presented to ẏ Church. But we (hauing respect to that obedience, which Christians owe to the voice & ordinance of Christ Jesus, who cōmanded to preache and baptise all without exceptiō) do iudge them onely vnworthie of any fellowship with him, who contemptuously refuse suche ordi-

Mat. 19
Luk. 18.
Psal. 22.

Rom. 4.
Galat. 3
Jam. 2.
Gen. 15. 17.

Mar. 19.
Mat. 28.

marie meanes, as his wisd
hathe appointed to the instru
of our dul senses.

Furthermore it is euident, t
Baptisme was ordeined to be
nistred in the element of water,
teache vs that like as water ou
Mat. 3. wardly doeth wash away the fil
1. Pet. 3. of the bodie, so inwardly doeth
1. Joh. 5. vertue of Christs blood purge o
2. Cor. 10 soules frō that corruption & dea
Ephe. 2. lie poison, wherewith by natu
we were infected. Whose vene
Rom. 7. mous dregges, although they co
Rom. 4 tinue in this our flesh, yet by th
Galat. 3 merites of his death are not im
Psal. 32. puted vnto vs, because the iustic
of Jesus Christ is made ours by
Rom. 6. Gal. 3. Baptisme: not that we thinke a
ny suche vertue or power to be
As Iu= cluded in the visible water or out
das Si= warde actiō (for many haue bee
mon Ma

baptiled

baptised and yet neuer inwardly purged) but that onre Sauiour Christ, who cōmanded Baptisme to be ministred, wil by the power of his holie Spirit effectually worke in the hearts of his elect in time conuenient all that is ment & signified by the same. And this the Scripture calleth our regeneration, which standeth chiefly in these two pointes, in mortification, that is to say, a resisting of the rebellious lustes of the flesh, and in newnes of life, whereby we cōtinually striue to walke in ye purenes and perfection, wherewith we are cladde in Baptisme.

And althogh we in the iourney of this life be incumbred with many enemies, which in the way assaile vs, yet fight we not without fruite. For this continuall battell

gus, Hymeneus Alexandre, Philetus. Act. 2. 13

Ephes. 3 1. Cor. 12 Rom. 6. Coloss. 2

The fruit of Babtisme standeth in two pointes, mortification & regeneration.

1. Pet. 5 Luk. 22 Joh. 7.

Rom. 5.

1. Pet. 1. Iam. 1. Ephes. 6

which we fight against sinne, [illegible]
ath and hell, is a moste infalli[illegible]
argument, that God the Fath[illegible]
mindeful of his promes made [illegible]
to vs in Christ Jesus, doeth n[illegible]
onely giue vs motions & coura[illegible]
to resist them, but also assurai[illegible]
to ouercome, and obteine victor[illegible]
Wherefore, dearely beloued, it [illegible]

1. Cor. 15 Ose. 13. Deb. 2. Iob. 16.

not onelie of necessitie that we [illegible]
once baptised, but also it much
profiteth oft to be present at ẏ m[illegible]
nistratiō thereof, that we (bein[illegible]

Deut. 6. Ios. 1.

put in minde of the league & co[illegible]
uenant made betwene God an[illegible]

Iere. 31. Debr. 8.

vs, that he wilbe our God, & w[illegible]
his people, he our Father, and w[illegible]
his children) may haue occatio[illegible]
aswell to trye our liues past, a[illegible]
our present cōuersation, & to pro[illegible]
ue our selues, whether we stan[illegible]
fast in the faith of Gods elect, o[illegible]
contrariwise,

contrariwise, haue strayed from him through incredulitie and vngodlie liuing: whereof if our cōsciences do accuse vs, yet by hearing ye louing promises of our heauenlie Father (who calleth all mē to mercie by repentance) we may frō hence forthe walk more warelie in our vocation. Moreouer, ye that be fathers and mothers may take hereby moste singular comfort, to se your children thus receiued into the bosome of Christs Congregation, whereby you are daily admonished, that ye noucish and bring vp the childrē of Gods fauour and mercie, ouer whome his fatherlie prouidēce watcheth cōtinually. Which thing as it oght greatly to reioyce you, knowing that nothing can come vnto them without his good plesure, so oght

Eph. 4. collo. 3. heb. 1.

Eze. 18. act. 11. 13 2. pet. 3. deut. 4. 6

Mat. 18.

Mat. 6. luk. 12.

it to make you diligent and care-
ful, to nurture and instruct them
Deut. 4. in the true knowledge and feare
6. 11. of God. Wherein if you be negli-
Ephe. 6. gent, ye do not onely iniurie to
1. Sam. 2 your owne children, hiding from
2 kin. 2 them ỹ good will & pleasure of al-
mightie God their Father, but al-
what dã- so heape damnatiõ vpon your sel-
ger hãg- ues, in suffering his childre, bought
eth ouer ỹ the blood of his deare Sonne,
those pa- so traiterously for lacke of know-
rents ledge to turne backe from him.
which Therefore it is your duetie, with
neglect all diligence to prouide that your
the bring children in tyme cõuenient be in-
ing vp structed in all doctrine necessarie
of their for a true Christian: chiefly that
childrẽ they be taught to rest vpon ỹ iu-
in godli- stice of Christ Iesus alone, and to
nes. abhore & flee all superstition, pa-
Gene. 18 pistrie and idolalatrie. Finally to
deut. 1.

the

the inter that we may be assured, that you the Father and the sure-tie cōsent to the performance hereof, declare here before God and the face of his Congregation the summe of that faith, wherein you beleue, and wil instruct this childe.

The true vse of the Catechisme of the execution wherof the Fathers and Godfathers bind them selues.

¶ Then the Father or in his absence, the godfather shal rehearse the articles of his faith: which done, the Minister exhorting the people to praye, saith in this maner or suche like.

ALmightie and euerlasting God, which of thine infinite mercie and goodnes hast promised vnto vs, that thou wilt not ouely be our God, but also ẏ God and Father of our children, we beseche thee, that as ẏ hast vouchsaued to call vs to be partakers of this thy great mercie in ẏ fellowship of faith, so it may please thee

Gal. 3. 1. pet. 1. philip. 3.

Rom. 3. 1.cor. 5. rom. 3. eph. 2. 3. Mat. 28 marc. 16. actes. 2. Rom. 10 iohn. 17. Rom. 12 1.cor. 12. 1.thes. 5. 1.Cor. 2. rom. 6. tit. 3.

to sanctifie with thy holy spirit, and to receiue into the nombes of thy children this infant; whome we shal baptise according to thy worde, to the end that he, commyng to perfite age, may confesse thee onely the true God, and whome thou hast sent, Jesus Christ, and so serue him, and be profitable vnto his Church, in the whole course of his life, that after this life he ended, he may be brought as a liuelie membre of his bodie vnto the full fruition of thy ioyes in the heauēs, where thy Sōne our Christ reigneth worlde without ende. In whose Name we pray as he hathe taught vs,

Our Father, &c.

¶ when they haue prayed in this sorte, the Minister requireth the childes name, which knowen,

He sayeth.

N. I baptise thee in the Name of the Father, of the Sonne and of the holie Gost. Mat. 28. Marc. 16 actes. 2.

¶ And as he speaketh these wordes, he taketh water in his hand, and layeth it vpon the childes forehead. which done, he giueth thākes, as followeth,

For asmuche, moste holie and merciful Father, as thou doest not onelie beautifie and blesse vs with commune benefites, like vnto the rest of mankinde, but also heapest vpon vs most abundātlie rare and wonderful giftes, of duetie we lift vp our eyes & mindes vnto thee, and giue thee most humble thankes for thine infinite goodnes, wh hast not onelie nombred vs amōgs thy Saintes, but also of thy fre mercy doest call our children vnto thee, marking them with this Sacramēt as a singular token and badge of thy loue. Ephe. 2. 1. pet. 2. osee. 2. 2. pet. 2. 1. Pet. 2. ephes. 2.

Wherefore, most louing father,
though we be not able to deserue
this so great a benefite (yea, if
Rom. 2. thou wouldest handle vs according to
ierem. 3. our merites, we shulde suffer the
isa. 40. punishment of eternal death and
luk. 17. damnation) yet for Christs sake
we beseche thee, that thou wilt
cõfirme this thy fauour more and
more towardes vs, and take this
infant into thy custody & defence,
whome we offer and present vnto
thee with continuall supplica-
tions, and neuer suffer him to fall
2. Cor. 6 to suche vnkindenes, whereby he
shulde lose the force of Baptisme,
but y he may perceiue thee conti-
nually to be his merciful Father,
through thine holie Spirit, work-
ing in his heart, by whose diuine
power he may so preualle against
Satan, that in the end, obteining

the

the victorie, he may be exalted into the libertie of thy kingdome.

So be it.

The maner of the Lords Supper.

The day when the Lords Supper is ministred, which communely is vsed once a moneth, or so oft as the congregation shal thinke expedient, the Minister vseth to saye as followeth.

Let vs marke, deare brethrē, & consider how Jesus Christ did ordeine vnto vs his holy Supper, according as sanct Paul maketh rehearsal in the 11. chap. of the first Epistle to the Cor. saying,

I haue receiued of the Lord that w I haue deliuered vnto you, to wit, that ẏ Lord Jesus the same night he was betrayed, toke bread, & whē he had giuen thankes, he brake it, saying, Take ye, eate

ye, this is my bodie, which is bro-
ken for you: Do you this in remem-
brãce of me. Likewise after Sup-
per, he toke ye cuppe, saying, This
cuppe is the new Testamẽt or co-
uenant in my bloud: do ye this so
oft as ye shal drinke therof, in re-
membrance of me. For so oft as
you shal eate this bread, & drinke
of this cuppe, ye shal declare the
Lords death vntil his comming.
Therefore whosoeuer shall eate
this bread, and drinke the cuppe
of the Lord vnworthely, he shal
be guiltie of the bodie and bloud of
the Lord. Then let that euery man
proue and trye himself, and so let
him eat of this bread and drinke
of this cuppe: for whosoeuer eate-
teth or drinketh vnworthely, he
eateth & drinketh his owne dam-
natiõ, for not hauing due regarde

consideration

sideration of the Lords bodie.

¶ This done, the Minister procedeth to the exhortation.

Dearely beloued in the Lord, forasmuche as we be now assembled to celebrate the holy communion of the bodie and blood of our Sauiour Christ, let vs consider these wordes of saincte Paul, how he exhorteth all persons diligently to trye and examine themselues, before they presume to eate of that bread & drinke of ỹ cuppe. For as the benefite is great, if with a truely penitent heart, and liuely faith we receiue that holie Sacrament (for then we spiritually eat the flesh of Christ, and drinke his blood: thẽ we dwel in Christ, and Christ in vs: we be one with Christ, and Christ with vs) so is

Iohn. 6

the dãger great, if we receiue t
same vnworthelie: for then we
gitie of ỳ bodie, & blood of Ch
our sauiour: we eate and drin
our owne damnation, not con
dering the Lords bodie: we ki
dle Gods wrath against vs, an
prouoke him to plague vs wi
diuerse diseases and sundrie kin
es of death.

Gala. 3. Therefore if any of you be a bla
phemer of God, an hinderer or le
derer of his worde, an adultere
or be in malice or enuie, or in an
other grieuous crime, bewai
your sinnes, and come not to th
holie Table, lest after the takin
of this holie Sacrament, the de
uil entre into you, as he entere
into Judas, and fil you ful of a
Joh. 13. iniquities, & bring you to destru
tion, bothe of bodie and soule.

Judg

Judge therefore your selues, bre-
thren, that ye be not iudged of ye
Lord: repent you truely for your
sinnes past, and haue a liuely and Mat. 3.
Wedfast faith in Christ our Saui- tit. 2.
our, seking onely your Saluatiō
in the merites of his death & pas-
sion, from henforthe refusing &
forgetting all malice and debate, Act. 4.
so fill purpose to liue in brotherlie galat. 2.
amitie, and goolie conuersation 1. Pet. 2.
all the dayes of your life. 1. cor. 14.
And albeit we fele in our selues ephe. 4.
muche frailtie and wretchednes,
as that we haue not our faith so
perfite, and cōstant, as we oght,
being many tymes readie to di-
strust Gods goodnes through our
corrupt nature, and also that we
are not so throughly giuen to ser- Rom. 7.
ue God, nether haue so feruent a
zeale to set forthe his glorie, as

our duetie requireth, feeling
suche rebellion in our selues, ẏ
haue nede daily to fight again
lustes of our flesh, yet neuerthe
seing that our Lord hathe dea
thus mercifully with vs, that
hathe printed his Gospell in o
Galat. 5. hearts, so that we are preferu
from falling into desperation a
misbelief: and seing also he ha
Hebr. 8. indued vs with a wil, and des
iere 31. to renouce & withstãd our ow
isac. 59. affections, with a longing for h
righteousnes and ẏ keping of h
Rom. 7. cõmandements, we may be no
philip. 1. right wel assured, that those d
fautes and manifolde imperfec
ons in vs shalbe no hinderance
all against vs, to cause him not
accept & impute vs as worthy
come to his spirituall Table. F
the end of our comming thither

n

[illegible] to make protestation that we [illegible] vpright or iuste in our lives, [illegible] cōtrariwise, we come to seke [illegible] life and perfection in Jesus [illegible]rist, acknowledging in ẏ mea[illegible]time, that we of our selues be [illegible] children of wrath and dam[illegible]ation. Luk. 18.

Let vs consider then, ẏ this Sa[illegible]ramēt is a singular medicine for [illegible] poore sicke creatures, a com[illegible]fortable helpe to weake soules, & [illegible] our Lord requireth no other worthines on our parte, but that we vnfeindlie acknowledge our naughtines, and imperfection. Ephe. 2. Luk. 18.

Then to the end that we may be worthie partakers of his merites and moste comfortable benefites (which is the true eating of his flesh and drinking of his blood) let vs not suffer oure mindes to Joh. 6.

Trans-substantiation, Transelemētation, Transmutatiō & Trāsformation, as the Papistes vse thē, are the doctrine of deuils. The true eating of Christ in the Sacramēt.

wander about the consideration of these earthlie and corruptible things (which we se presēt to our eies and fele with our hands) to seke Christ bodely p̄sent in them as if he were inclosed in the bread or wine, or as if these elements were turned and changed into substance of his flesh and blood. For the onely way to dispose our soules to receiue nourishment, relief & quickening of his substance is to lift vp our mindes by faith aboue all things worldlie & sensible, and thereby to entre into heauen, that we may finde & receiue Christ, where he dwelleth vndoubtedly verie God, and verie man, in the incomprehensible glorie of his Father, to whome be all praise, honour and glorie, now and euer. Amen.

1. Tim. 6.

The

The exhortation ended, the Minister commeth downe from the pulpit, & sitteth at the Table, euerie man and womā in like wise taking their place as occasion best serueth: then he taketh bread & giueth thanks, either in these wordes following, or like in effect.

Mat. 25
Mar. 14.
Luk. 22.
1. Cor. 11.

O Father of mercie and God of all consolation, seing all creatures do knowledge and confesse thee as Gouernour & Lord, it becommeth vs the workmanship of thine owne hands at all times to reuerence and magnifie thy godlie Maiestie: first, for that thou hast created vs to thine owne image & similitude, but chiefly because thou hast deliuered vs frō that euerlasting death and damnation, into the which Satan drewe mankinde by the meane of sinne: from the bōdage whereof neither man nor Angell

Reuel. 5

Gen. 1.

Ephe. 2.
Galat. 1.
Gene. 3.

Act. 4. was able to make vs fre, but
Hebr. 1. o Lord, riche in mercie and in
Reuel. 5 nite in goodnes, hast puided o
redemption to stand in thine on
Joh. 3. ly and welbeloued Sonne, wh
Heb. 8. me of verie loue thou didest gi
to be made mā like vnto vs in a
Heb. 4. 7. things, sinne except, that in h
body he might receiue the puni
1. Pet. 2. ment of our transgression, by h
Isa. 43. 53. death to make satisfaction to th
iustice, and by his resurrection t
Mat. 3. 17. destroye him ẏ was autor of dea
th, and so to bring againe life to
Jere. 31. Hebr. 8. worlde, from which the whol
Rom. 5 offspring of Adam most iustly wa
exiled.

Heb. 2. O Lord, we acknowledge
Joh. 6. no creature is able to comprehen
the length and breadth, the depe
Gen. 3. nes and height of that thy most
Rom. 5. excellent loue which moued the

to

to shewe mercy where none was
deserued: to promise and giue life, Ephe. 3.
where death had gotten victorie:
to receiue vs into thy grace, whē Ephe. 2.
we colde do nothing but rebell a-
gainst thy iustice. O Lord, ye blin-
de dulnes of our corrupt nature Ioh 6. 17.
will not suffer vs sufficiently to ephes. 2.
weigh these thy moste ample be-
nefites, yet neuertheles at the cō- Gene. 6.
mandement of Jesus Christ our rom. 8.
Lord we presēt our selues to this isa. 6. 4.
his Table (which he hathe left to psal. 5. 14
be vsed in remēbrance of his death rom. 7.
vntil his comming againe) to de- mat. 16.
clare and witnes before the worl- 1. Cor. 11
de that by him alone we haue re- Joh. 8.
ceiued libertie, & life: that by him gal. 5.
alone thou doest acknowledge vs Rom. 8.
thy children and heires: that by 1. pet. 1.
him alone we haue enterance to ephes. 5.
the throne of thy grace: that by

Ephe. 2. hebr. 4. rom. 5. Mat. 15. ioh. 14. hie. 12. Luk. 22. reuel. 2. Phili. 3. ephes. 2. Ephe. 3 reuel. 13. Rom. 3. ephes. 2. tit. 3. Rom. 8.

him alone we are possessed in our spiritual kingdome, to eat & drink ke at his Table, with whome we haue our cõuersation presently in heauen, and by whome our bodies shalbe raised vp againe from the dust, and shalbe placed with him in that endles ioye, which thou, Father of mercie, hast prepared for thine elect before the foundation of the worlde was laid. And these moste inestimable benefites we acknowledge & confesse to haue receiued of thy fre mercie and grace by thine onely beloued Sonne Jesus Christ: for ý which therefore we thy Congregation, moued by thine holy Spirit, render thee all thankes, praise & glorie, for euer and euer.

This

This done, the Minister breaketh the bread, & deliuereth it to the people who distribute and diuide the same among them selues, according to our Sauiour Christs commandement, & likewise giueth the cuppe. During the which time, the place of the Scriptures is redde, which doeth liuelie set forth the death of Christ, to the intent that our eyes & senses may not onely be occupied in these outwarde signes of bread and wine, which are called the visible worde, but that our hearts and mindes also may be fully fixed i the contemplatiō of the Lords death, which is by this holie Sacrament represented. And after the action is done, he giueth thankes, saying,

Mat. 26
mar. 14.
luk. 22.
1. Cor. 10.
1. Cor. 11.
ioh. 13. 14.

MOst merciful Father, we render vnto thee all praise, thankes & glorie, for that it hathe pleased thee of thy great mercies to graunte vnto vs miserable sinners so excellent a gift and treasure, as to receiue vs into the fe-

1. Cor. 10

Rom. 4. lowship and cõpany of thy deare
Sonne Jesus Christ our Lord,
Joh. 6. whome ỹ hast delyuered to death
for vs, and hast giuen him vnto
vs, as a necessarie foode and nou-
rishment vnto euerlasting life.
Luk. 17. And now we beseche thee also, o
heauẽly Father, to graunte vs this
Gala. 5. request, that thou neuer suffer vs
to become so vnkinde, as to forget
1. tim. 4. so worthie benefites, but rather
ephes. 5. imprinte and fasten them fast in
2. pet. 3. our hearts, that we may growe
and increase dayly more and more
in true faith, which continually
is exercised in all maner of good
workes, and so muche the rather,
o Lord, confirme vs in these perel-
lous dayes and rages of Satan,
that we may cõstantly stand and
cõtinue in the cõfession of ỹ same,
to the aduancement of thy glorie,

which

whiche art God ouer all things blessed for euer. So be it. Mat. 5.

¶ The action thus ended, the people sig the 103 psal. My soule giue laude &c. or some other of thankes giuing: which ended, one of the blessings before mentioned is recited, and so they rise from the Table and departe. 1. pet. 2.

To the Reader.

¶ If so be that any wolde maruel why we follow rather this order, thē any other in the administratiō of the Sacramēt, let him diligently cōsider, that first of all we vtterly renoūce the erro ur of the Papistes: secōdly we restore vntō the Sacrament his owne substance, and to Christ his propre place. And as for the wordes of the Lords Supper, we rehearse thē not because they shulde change the substance of the bread or wine, or that the repetition thereof with the intent of the sacrificer shulde make the sacramēt (as the Papistes falsely beleue) but they are redde and pronoūced to teache vs how to behaue our selues in that action, and that Christ might witnes

why this order is obserued rather thē any other

vnto our faith, as it were with his owne mouthe, that he hathe ordeined these signes for our spiritual vse and comfort. We do first therefore examine our selues, according to S. Paules rule, & prepare our mindes, that we may be worthie partakers of so high mysteries. Then taking bread we giue thankes, breake and distribute it, as Christ our Saviour hathe taught vs. Finally the ministration ended, we giue thakes againe, according to his example; so that without his worde and warrant, there is nothing in this holie action attempted.

Mat. 16. 1. Cor. 11. luk. 22.

The forme of Mariage.

¶ After the banes or contract hath bene published three seuerall dayes i the congregation (to the intent that if any persõe haue interest or title to either of the parties, they may haue sufficiet time to make their challenge) the parties assemble at the beginning of the sermon, and the minister at time conuenient saith as followeth.

Of Mariage.

The exhortation.

DEarely beloued brethre we are here gathered together in the sight of God, and in ỳ face of his Congregation, to knit and ioyne these parties together in the honorable estate of matrimonie, which was instituted and authorised by God him selfe in paradise, man being then in the state of innocencie. For what time God made heauen and earth, and all that is in them, and had created & facioned man also after his owne similitude and likenes, vnto whome he gaue rule and lordship ouer all the beastes of the earth, fishes of the sea and fowles of the ayre, he said. It is not good that

Hebr. 13.

Gene. 2 prou. 18

man liue alone: let vs make him an helper like vnto him selfe. And God brought a fast sleape vpō him, & toke one of his ribbes, and shaped Heua therof, doing vs therby to vnderstand, that "man and wife are one bodie, one flesh and one blood: signifying also vnto vs ỹ mystical vnion, that is betweene Christ & his Church, for the which cause man leaueth his father and mother, & taketh him to his wife, to kepe companie with her: the which he ought to loue, euen as our Sauiour loueth his Church, as also to lay his elect and faithful Congregation, for the which he gaue his life.

"In Ebrue mā is called Isch. & the woman Ischa, wherby is wel expressed the naturall affinitie betwixt man and his wife.

Ephes. 5

Gene. 2
matt. 19
mar. 10.
2. cor. 6.

Ioh. 17.
rom. 5.
hebr. 9.
1. pet. 3

And semblably also it is the wiues duetie to studie to please and obey her husband, seruing him in all things that be godlie & honest:

nest: for she is in subiection, and vnder the gouernāce of her husband, so long as they cōtinue both the aliue. And this holy mariage, being a thing moste honorable, is of suche vertue & force, that thereby ỳ housbād hath no more right or power ouer his owne body, but the wife: & likewise the wife hath no power ouer her owne bodie, but the husband, forasmuche as God hathe so knit them together in this mutual societie to the procreatiō of children, that they shulde bring them vp in the feare of ỳ Lord, & to the increase of Christs kingdome.

Ephes. 5 col. 3 1. pet. 3. 1. cor. 11. 1. tim. 2. Rom. 7. 1. cor. 7. matt. 19. 1. Cor. 7 1. pet. 3. Ephe. 6. 1. tim. 2.

Wherefore they that be thus coupled together by God, cannot be seuered or put apart, vnles it be for a season with the assent of bothe parties, to the end to giue

1. cor. 7.

them selues the more feruently to
fasting and prayer, giuing diligẽt
heede in ỹ meane time, that their
long being apart be not a snare to
bring them into ỹ danger of Sa-
tan, through incontinencie: and
therefore to auoide fornication, e-
uerie man ought to haue his owne
wife, and euerie womã her owne
husband: so that so many as can
Matt. 19 not liue chaste, are bound by the
1. Cor. 7. commandement of God to marry,
that thereby the holie temple of
1. Cor. 3. and 6. God, which is our bodies, may
2. Cor. 6. be kept pure & vndefiled: for since
leuit. 26. our bodies are now become ỹ be-
1. pet. 1. rie membres of Iesus Christ, how
horrible and detestable a thing is
it to make them the mẽbres of an
harlot? Euerie one ought therefore
1. Thess. 4. to kepe his vessel in all pureness &
holines: for whosoeuer polluteth

and

and defileth ỳ temple of God, him wil God destroy. rom. 12. ephe. 5.

¶ Here the minister speaketh to the parties that shalbe maried, in this wise,

I Require & charge you, as you wil answer at the day of iudgement, when the secrets of all hearts shalbe disclosed, that if either of you do knowe any impediment, why ye may not be lawfully ioyned together in matrimonie, that ye confesse it. For be ye wel assured, that so many as be coupled otherwise thē Gods worde doeth alowe, are not ioyned together by God, nether is their matrimonie lawful. 1. Cor. 3. 1. Cor. 4 matt. 7. rom. 2.

¶ If no impediment be by them declared, then the Minister saith to the whole Congregation.

the forme.

I Take you to witnes that ye here present, beseching you all to haue good remembrance hereof: and more ouer, if there be any of you, which knoweth ꝑ either of these parties be cõtracted to any other, or knoweth any other lawful impedimẽt, let them now make declaration thereof.

¶ If no cause be alledged, the Minister procedeth saying,

FOr asmuche as no man speaketh against this thing, you, N. shal protest here before God and his holie Congregation, that you haue taken, and are now cõtented to haue, N. here presẽt for your lawful wife, promising to kepe her, to loue and intreat her in all things according to the duetie of a faithful housband, forsaking

Coloss. 3. 1. pet. 3.

all

all other, during her life, and briefly to liue in an holie cõuersation with her, keping faith and trueth in all poĩtes, according as ỹ worde of God and his holie Gospell doeth commande. matt. 19. 1. cor. 7. malac. 2.

The answer

Euen so I take her before God and in the the presence of this his Congregation.

The minister to the spouse also saith,

YOu, N. shal protest here before the face of God, in the presence of this holie Congregation, that ye haue taken, and are now contented to haue, N. here present for your lawful housband, promising to him subiection and obedience, forsaking all other, during his life, and finally to liue in an holie conuersation with him, 1. Cor. 11 ephes. 5. colos. 3. 1. tim. 2.

the forme.

1. pet. 3. esther. 2. keping faith and trueth in all poin-tes, as Gods worde doeth pre-scribe.

The answer.

Euen so I take him before God, and in ỳ presence of this his Con-gregation.

The minister then saith.

GIue diligent eare then to ỳ Gospel that ye may vnder-stand how our Lord wolde haue this holie contract kept and ob-serued, and how sure and fast a knot it is, which may in no wise be loosed, according as we be tau-ght in the 19. chap. of S. Mat-thewes Gospel.

Matt. 19. THe Pharisies came vnto Christ to tempte him and to grope his min-de, saying, is it lawful for a man to put away his wife for euerie light cause? He answered, saying, haue ye not red that

that he which created man at the beginning, made them male and female: saying, for this thing shal man leaue Father and mother, and cleaue vnto his wife, and they twaine shalbe one flesh, so that they are no more two, but are one flesh. Let no mā therefore put a sunder that, which God hathe coupled together.

IF ye beleue assuredly these wordes, which our Lord and Sauiour did speake (according as ye haue heard them now rehearsed out of the holie Gospel) then may you be certeine that God hathe euen so knit you together in this holy state of wedloke. Wherefore apply your selues to liue together in godlie loue, in Christian peace and good example, euer holding fast the band of charitie without any breache, keping faith & trueth the one to the other, euē as Gods

worde doeth appoint.

¶ Then the minister commendeth them to God, in this or suche like sorte.

The Lord sanctifie and bless you: the Lord powre the riches of his grace vpō you, that ye may please him, and liue together in holie loue to your liues end.

So be it.

¶ The is sung the 128. psalme. Blessed are they that feare the Lord, &c. or some other appertaining to the same purpose.

The visitation of the sicke.

BEcause the visitation of the sicke is a thing verie necessarie, and yet notwithstanding it is hard to prescribe all rules appertaining thereunto, we referre it

it to the discretion of the godlie & prudent minister, who, according as he seeth the pacient afflicted, either may lift him up with ye swete promises of Gods mercie through Christ, if he perceiue him muche affaired of Gods threatnings: or contrariwise, if he be not touched with the feeling of his sinnes may beate him downe with Gods iustice: euermore like a faithful physicion, framing his medicine, according as the disease requireth: & if he perceiue him to want any necessaries, he not onely reueueth him according to his habilitie, but also prouideth by others that he may be furnished sufficiently.

Moreouer the partie that is visited, may at all times for his comfort send for ye minister: who doeth not onelie make prayers for him

there presently, but also if it so re-
quire, commendeth him in ẏ pub-
like prayers to the Congrega-
on.

Of buryall.

The corps is reuerently bro-
ght to the graue, accompa-
nied with ẏ Congregation, with-
out any further ceremonies: whi-
ch being buryed, the minister go-
eth to the Church, if it be not far-
of, and maketh some confortable
exhortation to the people, touch-
ing death and resurrection.

The ordre of ecclesiastical
disciplinae.

As no citie, towne, house or
familie can mainteine their
estate and prosper without policy
and gouernãce, euen so ẏ Church

The necessitie of discipline.

life & soule of this Church; so this

Ephes. 5

what discipline is.

For what causes it ought to be vsed.

Ephes. 5.

whole lumpe of dowe. The third cause is, y a man thus corrected, or excommunicated, might be ashamed of his fault, and so through repentace come to amendement: the which thing y Apostle calleth deliuerig to Satan, that his soule may be saued in the day of the Lord: meaning, that he might be punished with excommunication, to the intent his soule shulde not perish for euer.

2. The. 3
1. cor. 5.

First therefore it is to be noted that this censure, correctiō or discipline, is either priuate or publicke: priuate, as if a man commit either in maners or doctrine against the, to admonish him brotherlie betwene him and thee: if so be he stubburnly resist thy charitable aduertisements, or els by continuace in his faute, declare that he

The order of pceding in priuate discipline.

Matt. 18
luk. 17.
iam. 5.
leuit. 19.
2. thes. 3.

amendeth not, the, after he hathe bene the second time warned in presence of two or three witnesses, and continueth obstinately in his errour, he ought, as our Saviour Christ cõmandeth, to be disclosed and vttered to the Church, so that according to publicke discipline, he either may be reteined through repentance, or els be punished, as his faute requireth.

Publicke discipline.

And here, as touching priuate discipline, three things are to be noted. First, that our admonitions proceade of a godlie zeale and conscience, rather seking to winne our brother, then to slander him. Next, that we be assured, that his faut be reprouueable by Gods worde. And finally, that we vse suche modestie and wisdome, that if we somewhat doute of the matter,

What things are to be obserued in priuate discipline.

wherein

whereof we admonish him, yet with godlie exhortations he may be brought to the knowledge of his faute. Or if the faute appertene to many, or be knowen of diuerse, that our admonition be done in presence of some of them.

Briefly, if it concerne the whole Church, in suche sorte that y conceiling thereof might pcure some danger to the same, that yt be vttered to the Ministers, & Seniors, to whome the policie of the Church doeth appertaine.

Of publicke discipline, & of the end thereof.

Also in publicke discipline it is to be obserued, that the Minister permit nothing at any time vnchastised with one kide of punishment or other, if they perceiue any thing in the Congregation, either euill in example, sclanderous in maners, or not beseming their

profession: as if there be any co-
uetous persone, any adulterer, or
fornicater, forsworne, thief, bri-
ber, false witnes bearer, blasphe-
mer, dronkard, sclanderer, vsurer,
any persone disobedient, seditious
or dissolute, any heresie or sect, as
Papistical, Anabaptistical & suche
like: briefly, whatsoeuer it be that
might spot the Christian Congre-
Ephes. 5 gation, yea, rather whosoeuer is
not to edification, ought not to es-
cape either admonition or punish-
ment.

And because it cōmeth to passe
sometime in the Church of Christ,
that when other remedies assay-
ed, profit nothing, they must pro-
cede to the Apostolical todde and
correction, as vnto excommuni-
cation (which is the greatest and
last punishment belonging to the
spiritual

Excommunicatiō is the last remedie.

spiritual Ministerie) it is ordei-
ned, that nothing be attempted in
that behalf without the Determi-
natiō of the whole Church: wher-
rein also they must beware and
take good hede, that they seme
not more readie to expell from the
Congregation, then to receiue a-
gaine those, in whome they per-
ceiue worthie frutes of repentāce
to appeare: neither yet to forbid
him the hearing of sermons, whi-
che is excluded from the Sacra-
ments and other ducties of the
Church, that he may haue libertie
and occation to repent: finally,
that all punishments, correcti-
ons, censures and admoni-
tions stretche no further,
thē God's worde with
mercie may law-
fully beare.

Rigor in punishmēt ought to be auoided.

Gods worde is the onely rule of discipline.

Finis.

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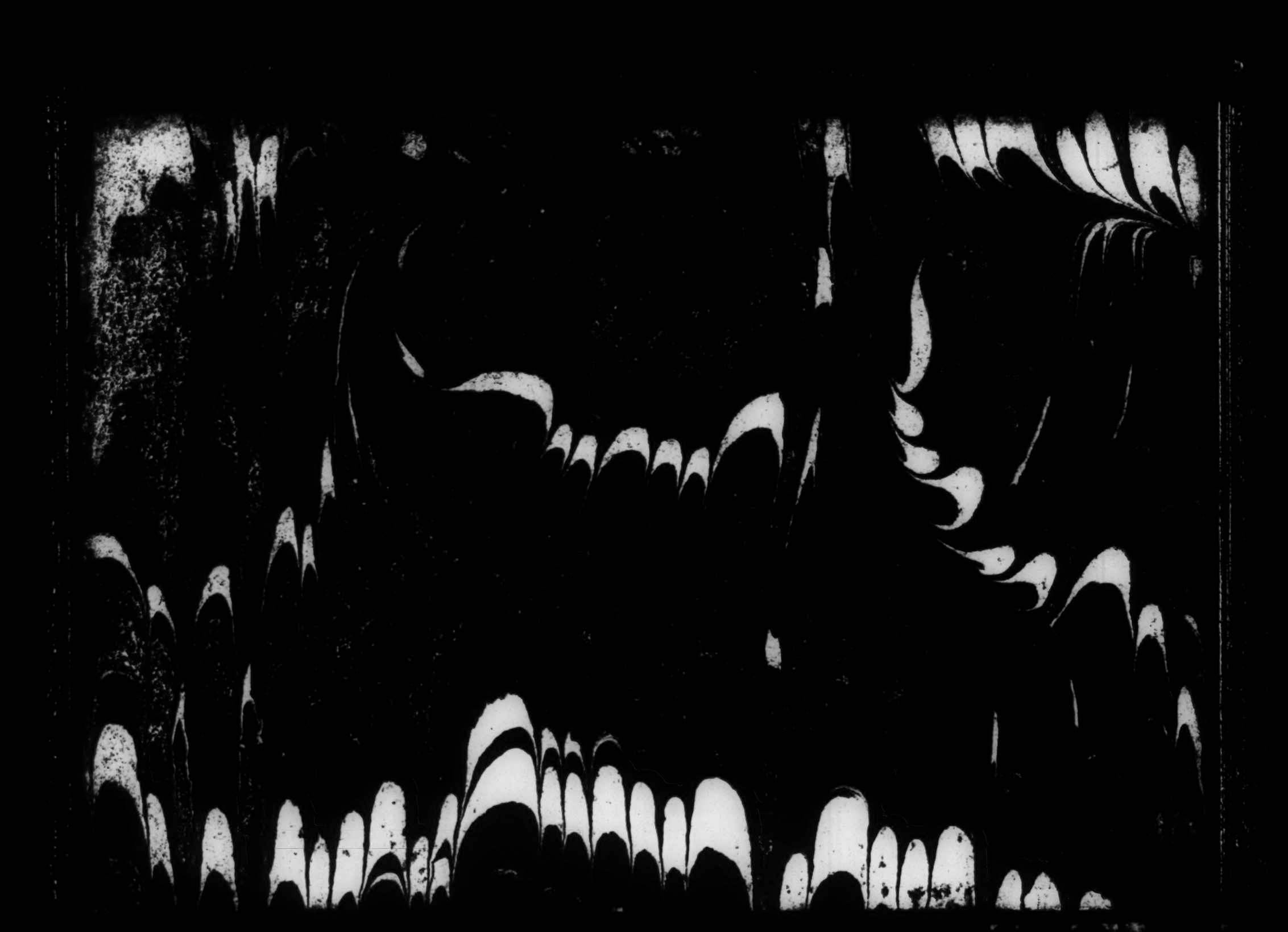
Lekprewik and are to
be souide at his
hous at the
nether
bow.
Cum priuilegio.
1562.

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